PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther.

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

Vol. LXXIX. No. 38. LANCASTER AND PHILADELPHIA, FRIDAY, SEPTEMBER 22, 1911. Whole Number 9160

Poetry.

SONG OF HERE AND NOW

BY SAM WALTER FOSS

Ah, let us rest beneath the trees,
Nor seek with an adventurous prow
The magic isles of distant seas,
But sing the Songs of Here and Now.
The world has long been sailed around,
And El Dorado's still unfound.

The quest is vain on many seas
For apples of Hesperides;
And in no land of woods and flowers
Doth Norumbega lift its towers;
And in the sunset-mantled west
There are no Islands of the Blest.
But there is magic in the near,
And beauty blooms on every bough;
And there are Hesper islands here,
And there are El Dorados now.

The seas are wide the swift ships plow,
And long is the Platonic year;
But all the best of time is now,
And all the best of space is here.
A trace of Eden still must be
Where blooms a rose or grows a tree;
And Paphian glories wander by
The man who gazes on the sky;

The Realms of Peace, the Seats of Rest,
Are not in islands of the west;
The golden age that knew no tears
Is not within the vanished years;
Not far the Golden Age, but near;
Fate's fruit is on the nearest bough—
So sing the Songs of Now and Here,
The brave, glad songs of Here and Now.

THE FATHER'S HOUSE

BY MARIANNE FARNINGHAM

The Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But He keeps house and makes it home
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore, why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt
And enter—none will cast thee out!

"Just being happy is a fine thing to do;
Looking at the bright side, rather than the blue;
Sad or sunny musing, is largely in the choosing,
And just being happy is brave work and true."

Contributions.

A LITTLE BUNCH OF OLD-FASHIONED TRACTS

BY W. W. DAVIS

"Religion is the chief concern
Of mortals here below;
May I its great importance learn,
Its sovereign virtue know." —Watts.

For many years, the American Tract Society found a field of much usefulness in publishing small leaflets which set forth in simple language some important religious truth. They were short, easily read, and the means of arousing many a careless and hardened heart. From a package on an old shelf, I select a few striking specimens.

"The Decay of Spiritual Affections," by Rev. John Owen. He died in 1683, and though one of the most learned and voluminous of the Puritan divines, was too tedious for the common mind. Robert Hall irreverently called his writings "a continent of mud." In the little treatise before us, Owen writes "O remember that occasional resolutions and trifling endeavors will pass away like the morning cloud and early dew, and leave your soul to ruin." But Owen was honest in admiration of others. When some one wondered that a great divine like himself could listen to John Bunyan, Owen replied that he would gladly give all his learning to preach like that tinker.

"I preached as never sure to preach again,
And as a dying man to dying men."

This is Baxter, another of the saintly spirits of all time.

"A Word of Warning," by Rev. Matthew Henry. "It is no time to dally and trifle, and speak softly, when precious souls are at stake, and their eternal condition so nearly concerned." He was the son of good Philip Henry, and began his ministry in 1687, when quite young. A text for his sermon in the morning from the Old Testament, and one in the evening from the New, led gradually to his Commentaries, once so popular. Henry preached 25 years at Chester, England, and while there, in the spring of 1911, I came unexpectedly on his monument in the corner of an old graveyard.

Here is a tract, number 49, of 24 pages, with the title, "The Conversion of Rev. John Cowper, by William Cowper, author of The Task, with a brief memoir of the writer," by Rev. John Newton. Cowper and Newton! Two choice spirits of fragrant memory, preparing together the Olney Hymns. Their friendship recalls that of Paul and Timothy, Luther and Melanchthon, Moody and Sankey.

"The fellowship of kindred minds,
Is like to that above."

This John Cowper was the poet's brother. He died young, soon after entering upon the work of the ministry, rejoicing in the blessed assurance of those mansions which the Savior has prepared for those who love him.

In philosophy the supreme name in America is Jonathan Edwards with his profound "Freedom of the Will." David Brainerd, whose life used to be in the Sunday-school libraries, who devoted his short earthly career to labors among the Indians, was soothed in his last days of feebleness by kindly ministry in the home of the great theologian. After his early death in 1747, at twenty-nine, President Edwards was moved to write his "Reflections on True Religion as exemplified in the Life of David Brainerd." Certainly a lovely character, deserving the high praise of his conscientious critic.

"The Bruised Reed, or the Compassion of Christ to Weak Believers," is numbered 627. It is by Rev. Samuel Davies, D. D. He succeeded Jonathan Edwards as president of Princeton College in 1759. Although he died at 36, he had already won a brilliant reputation as a preacher of the word. "Well, hear this kind assurance: Jesus will not break such a feeble reed, but he will support and strengthen it." In the back of the tract is printed that familiar hymn of John Newton:

"'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his, or am I not?"

Dr. Chalmers was easily the ablest divine of his day. His churches in Glasgow and Edinburgh were always crowded, and his Astronomical Discourses, in their eloquent style, were as popular as Scott's "Tales of My Landlord," published at the same time. Tract 609 gives four pages of Dr. Chalmers' "Counsels to his Sister Isabel," written at St. Andrews in 1824: "It is a great matter, when the mind dwells upon any passage of Scripture, just to think how true it is. This is exercising faith upon it." And Enoch was not, for God took him. The doctor retired May 30, 1847, and died during the night without a struggle.

"It lies around us, like a cloud,
A world we do not see,
Yet the sweet closing of an eye,
May bring us there to be."

"Last Days of Rev. Dr. Payson," a leaflet of eight pages, gives a thrilling account of the heavenly rapture exhibited by this devoted man on his dying bed, even in the midst of excruciating pain. In writing to his sister, September, 1827, just a month before his departure, he joyously exclaims:

"*My dear sister:* Were I to adopt the figurative language of Bunyan, I might date this letter from the Land of Beulah, of which for some weeks I have been a happy inhabitant. The celestial city is full in my view."

For the last twenty years of his life, Edward Payson was pastor of a church in Portland, Maine. At his request, this label was placed upon his coffin: Remember the words which I spake unto you while I was yet present with you.

Sterling, Illinois.

—It was said of one of the best men of our generation: "Whenever he entered a room of any kind, the conversation that was going on, and the discussion, immediately sprang up to a far higher level than it was before." And to this is added: "Men thought their best and spoke their best in his presence." What worthier commendation could any man have? The only goodness that counts is the goodness which makes itself felt, and real goodness which is of the daily habit and inner life of a man always does make itself felt. And here is the other side of the same noble influence, for influence which makes for good always casts out evil. "He habitually lived in an atmosphere in which every mean and unworthy thought was asphyxiated." —Great Thoughts.

THE NEW CONFESSIONAL BASIS

Confession? Or Confessionalism?

BY G. U. WENNER, D. D.

The Lutheran Church is a Confessional Church, She accepts the Ecumenical Creeds. (By a singular oversight, for which I accept full share of the blame, these ancient Confessions of the universal Christian Church are not mentioned in the Doctrinal Basis.) It was no fault of hers that a schism took place in the Sixteenth Century. She rightly holds that it was the Romanists who departed from the ancient catholic faith and thus brought about the great division in the era of the Reformation.

But the days of refreshing in which the Lutheran Church was organized brought also to her a new vision of great truths. Her soul was filled with a mighty faith, and to this faith she could not but give testimony. Not merely in the carefully prepared documents, which may be called her official symbols or confessions, but in countless hymns, and prayers, and sermons, and sanctified lives did she bear witness to the faith that was within her. The Lutheran Church is a confessional church.

Every Church has a peculiar spirit. This is eminently true of the Lutheran Church, and her spirit has found expression in her Confession. Even if it were possible to do so, it would not be wise to eradicate this distinctive individualism and to reduce all denominations to the common-place level of indifference of order and practice.

In her Confessions the Lutheran Church has not attempted to do more than to bear witness to the Faith as it was revealed in the word of God. But it seems to be in accordance with human nature to place the symbol in place of the truth. The children of Israel burned incense to the brazen serpent and called it Nehushtan. A school of Lutherans arose that looked upon the Confessions in the light of inspired books, and that did not hesitate to place them upon a level with the Bible. They were regarded as sources of truth rather than as witnesses to the truth. We need not go far to find vestiges of this attitude.

The General Synod has made many mistakes. So have other bodies. But she alone of all Lutheran bodies in this country has in doctrine and practice stood for the largest conception of Lutheranism, and it would be a distinct loss if her testimony in this particular should be silenced.

What an opportunity is open to our church if she can make herself understood. It is not a question of rolling up millions and millions of communicants. It is rather the privilege of faithfully representing the truths which the Lord has committed to us so that others may understand them and be benefited by them. It matters not whether people call themselves Lutherans. It is of far greater importance that they should receive the truth and live in accordance with it.

Let us as a church be confessional but not confessionalistic. Let us cultivate not the spirit of aloofness but that of catholicity. Let us not be exclusive, but let us reach out and be as inclusive as possible.

I love the Lutheran Church. I love her doctrine and I love her life. And for this reason I want others to love her too. And I believe that if her ways, her doctrines and her spirit were more fully explained to the people, all churches would love her and would become partakers of her gifts. So instead of keeping away from others, and bearing witness where nobody will hear me, I want to get into the largest possible contact with other churches.

And this not simply because I want them to learn from us. There is much that we may learn from them. I do not believe that we know it all. Perhaps I ought

not to say such a thing, and I say it with much trepidation, but it is at least conceivable that other churches have gifts and graces, have doctrines and methods which we would do well to appropriate and use. And therefore I not not care in my teachings and practice to shut myself out from any people calling themselves Christians.

We are frequently met with the argument that we ought first to get together as Lutherans before we go any further. The argument savors too much of mathematical and statistical ecclesiasticism and does not appeal to me. Let us all get nearer to the top of the mountain, and we shall then be closer together. A mere fitting together of doctrinal bases, a larger combination of synodical statistics is not the kind of testimony that will accomplish much in the propagation of the Faith.

I have not formulated any substitute for the proposed Doctrinal Basis. It is not necessary, because from the character of my criticisms it is easy to see what it would be. It would involve but little change in the wording, but it would mean an essential difference of attitude.

My purpose at this time was simply to call attention to some of the principles involved, to forestall the immediate adoption, without discussion, of an epoch-making basis, and to indicate the opportunity of giving to our Church her rightful place among the Christian forces of the land instead of relegating her to an inconspicuous place in the corner of sectarian aloofness.

New York.

DEARTH OF MEN FOR THE MINISTRY

BY REV. JOHN H. ZINN

The supply of recruits to the Protestant ministry this year, declares the "New York Christian Intelligencer," is 25 per cent less than the immediate demand. This startling assertion is the result of a careful examination of the reports sent out by our Protestant theological seminaries and of the commencement of 200 colleges. From the latter we learn that there are 15 per cent fewer men at commencements this than last year who announce their decision to enter seminaries and study for the ministry. The causes responsible for this condition of things, says the "Intelligencer," are "theological disputes and a loss of faith." To these charges replies are given that the *liberal* bodies alone of all Protestants are losing in members or gaining but very slowly, while bodies that recite the historic creeds and are Christo-centric, engaging earnestly in all missionary movements, are steadily increasing in members, which claims seem to be well founded. Other causes are a want of sufficient encouragement and aid offered to our young men to prepare for the ministry, small and inadequate salaries, the competition of business, and the increasing opportunities for laymen.

I want to call attention to the first of these, namely, the insufficient aid and want of encouragement to properly prepare for the gospel ministry. If I can suggest a plan by which we can secure larger contributions for the work in general, and for ministerial education in particular, it will be helpful in meeting the first obstacle in the way of our scarcity of ministers. Notwithstanding the fact that we have so many vacancies existing of longer or shorter duration, by reason of a lack of men, yet we are growing numerically; but how much more rapidly would be the growth if each charge had its settled pastor. Along with our numerical growth, our material resources are also developing rapidly. Our ability along material lines is greater than formerly, and we are justified in saying that the treasury of the church is entirely inadequate to meet the demands of to-day, and that our contributions are not nearly equal to our ability. There are not a few congregations that fail to meet their apportionment, comparatively small as it is, and a failure to meet any one specific object is a failure along the entire line of benevolence.

The lack of young men for the ministry and the material support that is needed along all lines are due to two principal causes from my viewpoint. The first is that some of us, as pastors, fail to present to our young men the noble calling of the ministry with the earnestness that its importance demands, and we fail also in not calling the attention of the parents of our young men to a favorable consideration of the subject. The second cause is a want of information on the part of the people as to the real needs of the Church as to *men* and *means*, so necessary to do aggressive work and assume the position and command the respect and consideration to which we are justly entitled. I am not willing to believe that our Lutheran household is penurious and stinting above other denominations, but the lack of the things referred to is from a lack of knowledge which must in some way be imparted if we would improve the conditions of things. If we could succeed in placing a Lutheran church paper into every Lutheran home, that would be helpful in a large degree, but the commercialism of the day absorbs the interest of the people; hence a literature along that line crowds out, to a large extent, the religious periodical. As the synods are about to meet, I have a plan to propose which I believe would be helpful to us as well as having been helpful to a sister denomination in a similar effort. Let synods recommend to their respective conferences visiting missionary committees, being a step in advance of a mere synodical advisory board. For example, in a conference of fifteen pastorates, let there be, say, three of such committees, consisting of three members, appointed by conference. Let these call a meeting in every congregation of the charge with a view of securing young men for the ministry, urging increased contribution for their support and for the benevolent work of the Church in general.

The results would be two-fold. First, it would spur the pastor who is more or less indifferent, and would be helpful to the earnest and faithful one. He will feel that he is not standing alone in urging the aggressiveness of church work, but he has the assistance of his brethren which cannot be otherwise than helpful. The second benefit accruing from such a combined effort is that it will bring more people together to hear the claim. Let it be called a missionary rally, if you please, and it will create interest and enthusiasm. The fact of a visiting committee of two or three ministers, on a special occasion, well advertized, will create a desire to hear them in their combined efforts and cannot fail of fruitful results. Brethren, will you try the experiment?

Osterburg, Pa.

—Bishop Vincent says one great value of the memory hymns is to prevent the decay of the faculty of memory that often follows the leaving of school and the ceasing of tasking the memory to greater achievements. An unused faculty decays. It is said that many scholars of the earlier German schools forgot how to read because there was no literature adapted to their youthful needs. A mother in Israel writes me that her sense of sin was turned to the joy of salvation by the line "With joy shall I lift up my head," drifting into her mind, she knew not whence. It was a faint echo of a heard but unremembered hymn. No savings banks pay such dividends as deposits "lulled in the countless chambers of the brain." —Episcopal Recorder.

THE PROPOSED OFFICIAL ORGAN

BY D. FRANK GARLAND, D. D.

At the last meeting of the General Synod, held in Washington, D. C., the following resolution was offered for consideration:

"In order that no injustice be done to any of our periodicals now published by the General Synod, or private parties in the Synod, I move that a committee of seven men be appointed by the president before this convention adjourns, to establish a weekly official General Synod organ to take the place of others; thus uniting all our efforts to send a weekly message into all our homes, first of all for the unity and blessing of the Church, and secondly for good, sound business reasons; said committee to confer first with the authorities publishing 'Lutheran Church Work,' the LUTHERAN OBSERVER, and 'The Lutheran World,' if possible to amalgamate them into said weekly, after which said committee shall be authorized to use its best judgment in establishing said organ."

After a prolonged and spirited discussion, both for and against, it was adopted "with a considerable negative vote, no division being called for."

This resolution contemplates the establishment of a "weekly official General Synod organ, to take the place of others" now in the field. These others are named as "The Lutheran Church Work," the LUTHERAN OBSERVER, and "The Lutheran World." The resolution provides that these publications are "if possible to be amalgamated into said weekly." It further very properly provides that, "no injustice be done to any periodicals now published by the General Synod or private parties in the Synod." Two reasons for this proposed action are offered, namely, first, "for the unity and blessing of the Church," and secondly, "for good, sound business reasons."

There can be no difference of opinion upon the general proposition that this action proposed to be taken is of deep and far-reaching import and should, therefore, not be consummated without the most searching and careful investigation of every factor entering into its consideration. The action proposed is radical. It proposes to change the plan of providing a church press which has been in operation for almost one hundred years. It is a new departure in the life and experience of the General Synod. It will, further, require the outlay of large sums of money to initiate the project and to carry it forward through the years. There are three publications now in the Church, two weeklies and one monthly, whose investments and interests are not to be prejudiced nor unfairly dealt with in these transactions. This is but right and proper. The Church would indeed furnish a sorry spectacle to the world, were it to deal unfairly or unjustly with the private investments in church literature which have at great cost and sacrifice supplied the Church without financial risk to itself for almost one hundred years.

Keeping these things in mind, we believe no one will dispute the further proposition that before this venture is made the Church "should sit down and count the cost." No wise business man, or corporation, or trust ever enters upon any new departure before there has first been made a most careful and searching investigation of all that is likely to be involved as touching both the initial investment and future probable cost of maintenance, as well as the likely income to be derived. From a careful examination of the reported action of the General Synod, this was not done in advance of the passage of the resolution under consideration. It is true that the resolution states that this action is proposed for "good, sound business reasons," but when an attorney of one of our boards, an alert and cautious business man, presents for consideration this phase of the proposition, he is advised by the mover of the motion that it "is to be taken for granted that the venture will pay."

This action therefore must have been taken by the late General Synod without adequate investigation of the probable initial cost of the venture, or the probable annual financial obligations it would impose upon the Church for maintenance. As a pastor of a congregation, we feel that it is eminently proper, before final action so serious as this is taken, which will involve the Church in heavy financial obligations, *that there should be given to this proposed venture the most careful and complete investigation as touching every factor in the proposition.* We do this without further apology, for it cannot be disputed that upon the congregations and pastors will rest ultimately the financial burden of this venture when once undertaken. It is a business venture, and as such should be looked at calmly and dispassionately from a business standpoint. It should not be entered into on a mere assumption that it will pay. It will assuredly augur ill for the venture if it is inaugurated on mere assumptions of possible financial success. The Church has a right to demand that before it is undertaken the most careful and searching investigation should be made of all that is involved both as touching the present and the future possible cost of the enterprise.

Dayton, Ohio, September 14, 1911.

[TO BE CONTINUED.]

LIVE ISSUES IN OUR CHURCH

BY T. F. DORNBLASER, D. D.

From the number of articles in the church papers, editorials, and clippings from the Associated Press, on Modern Evangelism, we would suppose it was quite a live issue in some quarters. We may resolute and legislate against it all we please, it will not down, for it is divinely ordained that there shall be evangelists, as well as prophets, professors and pastors. Paul was more of an evangelist than a settled pastor. Philip was called "the evangelist," and the same had four daughters which did prophesy. Paul urged upon young Timothy, that if he would make full proof of his ministry, he must "do the work of an evangelist." "Neglect not the gift that is in thee." Some men have gifts for effective preaching above other men. Why not give them a chance to utilize that gift in winning converts? Such men may not be ideal pastors. Some of the strongest congregations in the Church to-day were gathered by evangelistic pastors. Others have entered into their labors, and it ill behooves them to denounce the men and the methods which built the churches and gathered the congregations to which they are called to minister.

Evangelism will continue as long as there is a gospel to preach, and the wise thing for our seminaries to do, is not to act the billy-goat in front of the engine, but rather leap into the cab and regulate the lever. There are some faults in modern evangelism that need to be corrected. Personally, my sympathies are largely with some of the objections referred to by "Frederick the Wise" some time ago. It is with reference to the excessive compensation paid to a few popular evangelists. It is credibly reported that the aggregate free-will offerings paid into the hands of one of these men, during the past year, was seventy thousand dollars. This exceeds the salary of the average bank president.

We are glad that people are willing to give their money. It does them good. Some have been withholding the Lord's money for years, and we are glad somebody is able to unloose their purse-strings, and get them to square accounts with God.

But instead of giving this money to enrich one man, it should be appropriated to the betterment of the com-

munity and the churches which made it possible for the evangelist to preach to so many thousands of people night after night. The laborer is worthy of his hire. The evangelist should be well paid. It should be a stipulated salary, the same as a pastor, and not left to the impulse of the people.

In the Chapman meetings in Chicago, it was generally agreed upon that one hundred dollars per week was considered ample compensation for the best evangelists, and from fifty to seventy-five dollars for the best singers. Gypsy Smith refused to accept an offering from the people, as his salary was provided for by an evangelistic committee in London, and whatever offering the people saw fit to give was to be sent direct to that committee for the work under their direction.

We have seen statements in our church papers that the Smith meetings were a failure in Chicago. All we have to say is, that the two men who bore the bulk of the expense want him to return at the earliest possible date. One of these men, Mr. W. A. Peterson, was reared in an old-fashioned Swedish Lutheran home. Such earnest preaching to an attentive audience of 8,000 people, night after night, for four weeks, cannot be tabulated by ordinary statistics, but it will surely bear its fruit for time and eternity.

It is up to each pastor, whether to participate, or stand aloof from these great movements in his own community. No synod or seminary can decide that question for you. How will your attitude affect the future of your church? Confronted by objectionable conditions, it is sometimes better to lay aside our personal feelings rather than hinder the general cause.

In some quarters there is serious objection to the vulgar vocabulary and sensational methods of Rev. William Sunday. In the face of these objections, it is well known that he draws the largest crowds and grips them the strongest of any living evangelist in the world to-day. It is also true that the liquor interests of this country fear him more, and hate him worse, than any hundred men arrayed against them. His philipics against this traffic have closed more saloons in the State of Illinois than the combined forces of prohibition in the last ten years.

It is a rare thing for him to labor four weeks in a town of ten to twenty thousand, that the people do not rise up in their might and vote out the accursed saloon. But the inimitable and irrepressible "Billy" has his faults.

Listening to one of his impassioned addresses in the Y. M. C. A. auditorium in Chicago—flaying, scorching and blistering the brewers, the gamblers, the grafters, the brothels, the saloons, the cowardly officials, and all other unnamed and unnamable emissaries of the devil—he thrilled his audience by dropping on his knees, and among other fervent petitions, cried out, "O God, give the devil the *pneumonia!*" A man to my right chuckled aloud, whether in approval or disapproval I do not know. But I confess it shocked my sense of reverence. It seemed to me flippant and sacrilegious. I went away with a feeling of disapproval. Why should he want the devil to have that particular disease? Then I began to think that for a week or more our dailies were full of the ravages of this dread disease. Hundreds of our best citizens were becoming its victims. The health commissioner was alarmed, and gave special directions how to ward off its deadly attacks. Evidently the speaker had caught the alarm in the air, and instead of the righteous falling victims of the contagion, he hoped that the devil and his emissaries might be stricken with this dreadful malady, and put out of business.

It occurred to me that possibly our prayers were too stereotyped and formal to make any impression on earth or in heaven, on God or the devil, and that we needed to be taught to aim at something in our prayers, and hit it hard.

Martin Luther has been severely criticised for his abusive language toward the Romish hierarchy, and by his boldness and familiarity in prayer. Some of Luther's invectives are scarcely translatable into English. The fact is, if you would put the most lurid and vitriolic adjectives of this eccentric evangelist along side of the fiery utterances of Martin Luther, their eloquence and invective would pale into insignificance. Therefore if such volcanic eruptions can cast out devils, and we believe they have, then let us not stand in their way, and by so doing fight against God. Our attitude should not be that of antagonism and denunciation, but of helpfulness, in regulating and controlling evangelists as we do the ordinary and stated ministries of the Church.

Chicago, Ill.

STARVE THE EVIL AND FEED THE GOOD

BY L. M. ZIMMERMAN, D. D.

There seems a remnant of the ape and lion in most persons. The two natures in man are so widely different that man often is ashamed of the evil as it strives to predominate. At times the good nature asserts itself with such decision and positiveness that man begins to feel as if there were much of the angel in him, but, before the wings manifest themselves, there appears the evil nature, and the ape and lion strive for the ascendency. It is wonderful sometimes how the one and then the other predominates. Even David, a man after God's own heart, knew how hard it was to keep the real true man as made in God's image on the throne. St. Paul strove hard to keep under his body and bring it into subjection. Jacob of old found himself a trickster, and the evil nature got the better of him for a long time. It was not until after his night of struggle with the angel, when at last Jacob surrendered, that he subdued the bad, and the good nature ruled instead. And, "let him first cast the stone who is without fault."

It is therefore an admonition to us all not to feed the evil, but rather starve that nature within us. With some, it is a bad temper. They are like a can of powder which explodes with the least sign of a spark. Others are irritable, susceptible of taking offense at least provocation. Others yield to the evil within them by trying to excuse their own shortcomings in blaming some one else for their neglect of duty. Adam of old tried that but failed, and so it will be with all those who, neglecting to serve and worship God, seek to excuse their neglect on the ground of some man or woman in the church who, perchance, they dislike. God will at last laugh at the calamity of all such, and mock when their fear cometh, for they will be without excuse.

We should therefore not only starve the evil within us, but we should feed the good. "Sanctify yourselves," is God's command, and the way to do so is by ceasing to do evil, and learning to do good. They who without excuse deny themselves the blessed means of grace, cannot expect to grow strong spiritually. Lodges and societies may have their place in their own way, but, they alone will starve the soul and land few safely in the Father's house of many mansions. We all need to feed on the Bread of Heaven, the wisdom which cometh down from above, that thereby we may, like the children of Israel of old, "sanctify ourselves."

Baltimore, Md.

—The man who has misjudged and disparaged another person and discovers his mistake, and does not gladly hasten to make correction of it, is so far below the New Testament ethical level that he is invisible from that point of view.—D. B.

A COMMANDING LUTHERAN LITERATURE

BY PROF. V. G. A. TRESSLER, D. D.

In Dr. Delk's finely written article in an OBSERVER issue of a few weeks ago there is advanced a strong urgency which will appeal to us all towards the making of a commanding religious literature; but the method suggested by Dr. Delk to secure such result is, if I understand him, sufficiently grave to warrant most careful thought if not to awaken a serious apprehension upon the part of the church. Literature is life. In the history of the church they resolve themselves easily and constantly into one another. "The words that I have spoken unto you are spirit and are life:" John vi. 63.

Because this is so Christianity of the virile, evangelical sort has ever held its literature close to its heart. Its preaching and its writing have been supplementary in the church's most stimulating epochs. When Christianity was getting ready for the Nicene creed it did it through the monumental writings of the ante-Nicene Fathers from Justin Martyr to Novatian. This literature cleared the way for the great definitions of Nice. When the doctrinally correlated church was girding itself for its great Europe-conquering missionary movement it did it through the spiritual dynamic of that group of Christian writers centering in Augustine, Athanasius and Jerome.

Since then church history has continued to run within the banks of its literature. At the Reformation, Luther's three "Primary Writings" led the way. The rennaissance meant the rebirth of literature. In our own country Jonathan Edwards's writings lit the fire of the "Great awakening."

And undoubtedly the greater recognition of the Lutheran church which American religious thought to-day begins to yield is being occasioned first of all by our literature, scant even as it is.

This being the case, every intelligent member in the Lutheran church in America will welcome the increase of an effective representative literary output. At the same time because of his very love for the church, and his deep consciousness of the closeness of the church literature to its life, he must exert himself that at least the literature bearing the church's name, published by the church's editors and intended first for the church's use, shall by all means evince knowledge of his church's history, a sympathy with her faith and an interpretative outlook upon the religious world confessedly modified and accentuated by this attitude positively taken and unashamed.

Dr. Delk, as I understand, posits as a necessary basis for a commanding Lutheran Literature three several essentials. These are, the evolutionary explanation of the universe, the methods and results of Higher Criticism and the subjective valuation of religious worth, known as the value judgment.

He believes that thereby we come into touch with modern life and so move into strategic position for religious action. But dare we really build on this foundation. Are not even yet each of these elements necessarily but theses or at most hypotheses. I do not wish here to enter the lists as protagonist or antagonist of evolution at its best. But it is a long call from Darwin, Huxley and Lamarck to the present scientific attitude on evolution. The universality of the evolutionary scope has quite recently met with sharp rebuff among German scientists.

Nor do we fare better if we look into the fields of Higher Criticism. The positions of Cheyne and the Encyclopedia Biblica which are the most logical defenders of what ordinarily passes for this interpretation of Scripture, are losing ground heavily as the war of theories goes on. Recall the pathetic address at Nürnburg in November of last year by Friederich Rittelmeyer, a liberal advocate, on "What is wrong with the Modern Theology," a plaint of helpless woe. As to the value judgment, it needs only be said that whatever fascination this view of life may have, it has proved illusive. Ritchlianism, its sponsor, is to-day in the first schools of theology in decadence.

We cannot build a commanding literature on such an unstable three-legged stool. The foundations of God are grander. Our literature can also, I think, be grander than Dr. Delk's outline conceives. He frees literature from creed only to make it thrall to scientific mutation. Thus he will release us from one jailor to put us into bondage to three, each of them as rigorous as Bunyan's Giant of Despair. Literature cannot escape the categories of thought. But it can make its choice of points of departure.

To escape from Scylla is well enough, but one must also have a care lest he fall into the maw of Charybdis.

In proof of the inadequacy of evolution, criticism and Ritchlianism as a basis for our literature, one needs but refer to the field of fact. Surely Seeberg, Zahn, Beth, Grutzmacher, Houck and Ihmels are both modern and commanding in religious literature. Yet they have not been taken captive at the chariot wheels of Modern Liberalism.

Besides one does not need to be "en rapport" with the age to command it. Augustine's City of God was not of the age nor were Luther's Ninety-five Theses, or Pascal's Letters. How wide of its time was Bacon's "Novum Organum."

Our literature will not command its age by acceding to the age's whims or tying itself hand and foot to present tendencies.

How then may we have a commanding literature for pens as graceful as Dr. Delk's and for the future of our work? Of course this is more than to command the attention of the instant. That is a trick of the prestidigitateur. It means to hold the intellect and win the will in the interest of our Lord. This is a great task and worthy our best heart and brain.

As we love our Church we court it public place, that it may be influential in the life of the soul.

Let us put forth our literature under three tests, not of adherence to the specific modern aspects of things, but tests broad and deep enough if we can meet them to assure us of a real literature.

First Plato's test of truth "Is the body of matter conveyed by this writing consistent with the facts of life." This keeps us studious and reverent in the things of "the firmament which showeth his handiwork."

Second, Aristotle's test of symmetry. Is this work constructed in the best possible manner in regard to its form and purpose. This ensouls and enshrines the bare truth. It gives us truth consistent with facts and with "their mental rendering."

Third, Christ's test of faith, "according to your faith be it unto you."

This puts the truth of our literature to holy purpose and gives it a certain wellspring of limpid freshness.

Such a literature must be commanding. It is the rock truth, (Plato), chiseled by a perfect taste (Aristotle), and used in the interests of an ultimate faith (Jesus Christ). Let us aspire to such a literature, which, eschewing all temporary form, yet conserves the truest thought of life in all its scientific and psychologic phases, while at the same time, because it is a religious and Lutheran literature, it keeps forever before it, its final purpose that the world may be perfected through him.

Much as we need a commanding Lutheran literature we dare not surrender Lutheran life to obtain it. Looking backward over God's guiding and also hopefully forward, I am convinced that we shall attain the literature as we conserve the life.

Springfield, Ohio.

EVANGELISTIC EFFORT

BY REV. ISAAC N. AUGUSTINE

The spirit and methods of evangelistic service form a subject that is engaging the thought of the churches as the chief way to success: not only an effort for a limited time that must be renewed again and again, but a continuing growth in grace and favor with the Lord, a developing and enlarging, a reaching forward to grander achievement in bringing prodigals back to their father's home. "Wilt thou not revive us again that thy people may rejoice in thee." The greatest danger the church encounters is that of indifference and apathy, a state in which the soul has lost consciousness and becomes an easy prey to the adversary. "Awake, awake, thou that sleepest, arise with thy might, gird on thy armor; the battle is on!" The idler, the easy body, the do-nothing is of little use on the battle line. Of many it may be said, "A hogshead full of resolutions, a barrel full of prayers and a thimble-full of doings." "For as the body without the Spirit is dead, so faith without works is dead also." But there must be united effort to overcome the many difficulties and opposing forces. "Thou hast a name that thou livest and art dead: be watchful and strengthen the things which remain, that art ready to die."

Ministering angels and saints will surely weep in their solicitude and pity over a people who were once brave and true, in the building of Christ's kingdom, but who have wearied and lost their first love, and settled down into unconsciousness of the lurking enemy. "Woe to them that are at ease in Zion." Such is the condition of a doless, forgetful church resting on former deeds and experiences. The dry bones must be touched by the life-giving Spirit, imparting new energy, new zeal and a constraining love for Christ's church and kingdom.

There are and have been many crises in the history of the Church, as there was in the leadership of Moses. "And the Lord said unto Moses, wherefore criest thou unto me, speak unto the children of Israel that they go forward; but lift thou up thy rod, and stretch out thy hand over the sea and divide it and the children of Israel shall go on dry ground through the midst of the sea." Willing and cheerful obedience always win a crown.

It is interesting to note the activities of the world's movements; its spirit fills all its votaries with renewed zeal, conventions are astir, commanding speakers are loudly called for, great enthusiasm prevails, excitement is at its height. There are clapping of hands, stamping of feet and prolonged shouting and hurrahing in which all seem to be and are wonderfully happy. We also notice that when the churches are aroused and are putting forth renewed effort for the raising-up of the fallen, the reclaiming of the prodigal, the enlightenment and transforming of deluded souls, then the people have laid aside their differences and are joined as an undivided army in their efforts; much interest prevails, and crowds throng the services; many hearts are made glad by the Holy Spirit, and numbers are rejoicing and praising God for his loving kindness. And why not? "There is joy in heaven over one sinner that repenteth."

Oh, consistency thou art a jewel! You are the men who are most demonstrative, your glee knows no bounds, your applause is constant, you tire not of the prolonged shouting in the political camp, but gap for breath when the children of light raise a song of rejoicing, being filled with that joy which cometh from above. When Christ made his triumphant entry into Jerusalem, "a great multitude spread their garments in the way, others cut down branches from the trees and spread them in the way, and the multitudes that went before and that followed cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." This great shout was too much for dead Phariseeism. They were afraid of the voice of the children that shouted his praise.

During a ministry of fifty years, the writer has witnessed many delightful seasons of grace in which the pleasure of the Lord was fully manifest in giving of his Spirit. Such seasons were sought and prayed for as the coming of brighter days, enriching and illuminating his church. The pastors of several congregations united their efforts with the Christian people, and many were regenerated and sealed for Christ's kingdom. Permit an instance: At Grantsville, Md., the Lutheran and German-Reformed were in the midst of a series of meetings. The penitents had gathered in front of the railing to be prayed with, when in a moment twenty arose to their feet praising God and rejoicing in his wondrous goodness, filled with the Holy Spirit which shone in their countenances, a radiance which seemed to sparkle in their eyes as from a light within. Not one of that happy band, so far as we know, lost his or her first love. The late J. A. Shultz, of St. Louis, was of that number. Others have gone to a brighter clime. Mrs. A., with the few remaining, are on the watch to be called higher. Verily, that was one of the glorious meetings which all seemed to enjoy, except one poor brother preacher who became frightened and could not stand the joyous melody. For him it was too noisy. Our only theme was repentance and faith in the Lord Jesus Christ. John the Baptist began his ministry by saying, "Repent ye: for the kingdom of heaven is at hand." Jesus himself takes up the same theme, saying as he begins to preach, "Repent, for the kingdom of heaven is at hand."

Verily, repentance and heartfelt sorrow for sin is the opening wedge by which a man can escape the awful consequences due the sinner. The scriptural, and the only right and safe way for the sinner, is to cry out as did the publican, "God be merciful to me, a sinner." David was not ashamed to mourn and weep over his sin. The immortal Luther wrestled in anguish of soul until the light of heaven flashed within him. Bunyan's pilgrim as he ran cried out, "Life, life, eternal life!" And why not, when the soul is in the balance for life!

The paramount need of the churches to-day is for a fuller manifestation of the presence of the Holy Spirit: for a wider range of Christian activity, and we do not know of a better plan than to immediately fall in line with the Apostles: "They went up into an upper room and continued there with one accord in prayer and supplication, with the woman, and Mary the mother of Jesus, and with his brethren." They were all there with one accord in one place and "suddenly there was a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire and it sat upon each of them; and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." That was a wonderful experience! Oh, how their hearts must have throbbed with the divine presence within, while their voices were ringing with "Hosannas" to the risen Lord who is mighty to save!

Grand Island, Neb.

—For the precious Word of God is like green pastures, full of freshness, beauty and nourishment, as sweet and fair as at the first. And the Lord's Day is full of quiet and rest like the still waters of life, with the placid hours of worship and soul communion.—Oliver Huckel.

REV. CHARLES A. BRITT

BY REV. S. S. KAUFFMAN, D. D.

The Rev. Charles A. Britt peacefully departed this life at his home in Chicago, surrounded by his family and his friends, Sunday evening, September 3d. He had endured affliction as a "good soldier of Jesus Christ" for a period of fifteen years, and he was ready to depart and be with Christ. A nobler and more self-sacrificing endurance has seldom been witnessed. In the very prime of his life, looking for years into the open tomb, unable to accomplish for the Church and for his family what his loving heart longed to do, and unable to minister to his children according to his plans in their growing years, were indeed sore trials. Yet, how nobly he endured! He exhibited a faith that knew no wavering, a patience that was ever enduring, an unselfishness that bespoke the incense of love, a cheerfulness that brought brightness in the darkest hour, and a heroism that few of God's servants have surpassed. Not once in all the nearly five years of his pastor's acquaintance with him, and in all the many hours that we spent together was there heard one breath of complaint. Such patience and absolute trust need to be heralded to the ends of the earth. Not only his family and friends but the entire community has been blessed by his life.

But in emphasizing his moral and spiritual worth we would not overlook his intellectual qualities. His mental powers were of a high order. He was well versed in theology and especially in Lutheran theology and literature. Not only was he a lucid preacher of the Word, but also a literary writer of decided ability. He was an intense lover of Shakespeare, and his twelve articles on "The Religious Element in Shakespeare's Writings" are par excellent, and deserve to find their way into the literature of the day. Other articles of merit also came from his pen. He was a reader and thinker who was always abreast of the times.

The writer knows comparatively little concerning his early life and his active ministry which others no doubt will note in these columns.. He was born in Wheeling, W. Va., December 9, 1861. After his mother's death, which occurred when he was between six and seven years of age, he was left an orphan. Rev. S. B. Barnitz, D. D., then pastor at Wheeling, was named in the mother's will as guardian and trustee of the children, and in accord with her wish, Rev. Britt and his two sisters were placed in the care of the Tressler Orphans' Home at Loysville, Pa.

Rev. Britt attended Pennsylvania College and the Gettysburg Theological Seminary at Gettysburg, Pa., graduating with honor from the college in the year 1884, and from the seminary in 1887. After leaving the seminary he accepted the principalship of Knoxville Academy, Knoxville, Ill., and also assumed the pastorate of the Lutheran church at that place. Thence he was called to Zion church, Pittsburgh, Pa. His next pastorate was at Frostburg, Md., ministering there successfully for nearly nine years, beginning July, 1890. His last pastorate was at Taneytown, Md., extending from June, 1899, until his removal to Chicago in 1904.

Although in affliction, he was for a number of years quite active in Christian work. He was the first editor of "The Lutheran Advocate" and continued in that capacity as long as his health permitted. He supplied six months at Edgewater, six months at Evanston, four months at Ravenswood, and for lesser periods at other places; and he everywhere rendered most acceptable service.

In October, 1887, he married Miss Emma C. Budke, of Wheeling, W. Va., who shared with him life's sorrows as well as life's joys; for she was a true helpmeet in all the days of his affliction—an angel in the home—who gave herself devotedly to his need. Two sons and one daughter fast merging into young manhood and young womanhood share with the mother in the sorrow that has come to the home.

The funeral service, according to our brother's request, was private and fittingly so, and was conducted at the home Tuesday, September 4th. Dr. Dornblaser offered prayer and the pastor brought the message of comfort and hope. Other pastors were pall-bearers, and the General Synod Ministerium of Chicago attended in a body. At a beautiful spot in beautiful Rose Hill cemetery, the mortal remains of Rev. Charles A. Britt were consigned to the tomb.

As the funeral was appropriately private, the General Synod Lutheran Ministerium of Chicago deemed it wise to hold a memorial service at the Ravenswood Lutheran church Sunday afternoon, September 10th. There was a large attendance despite the downpour of rain. The president of the Ministerial Association, Rev. D. A. Davy, presided. The Scripture was read by Rev. W. G. Thrall, and the prayer offered by Rev. Isaac Cannaday. Addresses were delivered by Revs. T. F. Dornblaser, W. E. Wheeler, J. M. Bramkamp and the pastor. The resolutions were presented by Rev. B. F. Grenoble, and the obituary was read by the pastor. The choir rendered most appropriate music. The service was tender, impressive and comforting.

A good man has gone from us. May God comfort the sorrowing.

NEED OF THE SABBATH

BY R. B. PERRY, PH. D., D. D.

The American Federation of Labor, composed of both religious and irreligious men, has pronounced definitely in favor of one day's rest in seven, and is working toward that end. In this it is wise. A weekly rest day is absolutely essential to the proper development and welfare of men.

The Sabbath rests on a physical necessity. No man can long endure uninterrupted toil and maintain his strength and efficiency. It is a scientific fact that the gain of the night does not quite repair the loss of the day, and we need the weekly rest to catch up. Sir Robert Peel once said, "I never knew a man to escape failure, either in body or mind, who worked seven days in the week."

There is also a social need for a day of rest. Men are social animals, and the companionship of their fellows is necessary to their welfare and happiness. But how is a man who toils laboriously seven days in the week going to cultivate his social nature and enjoy his friends? He must remain a comparative stranger, even to his own family. No rest day means the ultimate destruction of the home.

The Sabbath likewise rests on a deep spiritual need. As a certain Frenchman has said, "Man is incurably religious." He is possessed of a spiritual nature and faculties that demand expression and gratification. Without a day of rest, man can not and will not cultivate his spiritual nature. He must have leisure and an appointed time for the exercise of his religion. And, where men have long been denied that leisure, their spiritual faculties have suffered atrophy. No Sunday, no religion; no religion, no morality; no morality, no organized society and civil liberty.

So the Sabbath is not an arbitrary enactment, either of God or men, but is the expression of a deep human want. It was made for man; not to limit nor plague him, but to help him attain his highest development and greatest happiness. Look at the map and you will find that the Sabbath-keeping nations lead in strength, wealth, and largeness of life. Two-thirds of the world's mail is in the English language. This is very

significant. One-tenth of the people of earth do two-thirds of her business, and they are the Sabbath-keepers. Wherever the rest day is observed there labor enjoys the shortest hours, the best conditions and the highest wages.

Therefore, working men should zealously guard the Sabbath, stoutly opposing any encroachments upon it. And all Christians ought to sympathize with them in this effort and do what they can to aid it. They should be careful to give their own employees a day of rest, and to refrain from all unnecessary use of trains, mails, cars, etc., that require Sunday labor of others. They ought also help to put Sunday laws on the statute books which will forbid unnecessary work, and such amusements as do not minister to the highest welfare of men. The tendency throughout the whole civilized world to-day is to stricter Sunday laws, and all lovers of humanity should labor to establish them.

Denver, Colorado.

DEDICATION AT CONNELLSVILLE, PA.

Trinity Lutheran church, Connellsville, Pa., the Rev. Ellis B. Burgess, pastor was dedicated Sunday, September 10, 1911. The building is located in the best and most central part of the city. The high school, Carnegie library and Masonic temple surround it, and yet because of their large and beautiful grounds leave the church standing in a most conspicuous and imposing position. We can truly say, "Beautiful for situation" is Trinity Lutheran church, the joy and pride of Connellsville and her devoted pastor and people.

The building is 75 x 120 feet. It is built of stone, Victorian Gothic style. It has a large dome, extending up through and above the main roof. The inside of the dome constitutes a part of the auditorium and has windows on eight of its twelve sides. The dome is supported by four arches, making a very beautiful appearance. Above the four arches is an elaborate, ornamental cornice, all of which is most artistic in form and decoration. The windows are all memorial, chaste and beautiful. The arrangement of the chancel, pulpit, altar, organ, etc., are in strict conformity to the historic Lutheran order. The floor is the natural wood finish, while the aisles, etc., are covered with rubber tile, making them noiseless and sanitary. The frescoing is in light colors, beautiful in design and chaste in the blending of the colors. The auditorium seats 600, and the Sunday-school 630. The Sunday-school is divided into various rooms on two floors and modern in every particular. There is also a large social room in the basement, with every convenience for social functions. A large stone tower of unusual strength was built in which to install the chimes, weighing 26,000 pounds, and costing $10,000, the gift of H. C. Frick to the congregation. The influence of these upon the congregation and the town can scarcely be overestimated. Their music is charming and the effect most inspiring.

The church was dedicated in the morning. The Rev. E. K. Bell, D. D., of Baltimore, preaching the sermon. The chimes were dedicated in the evening, the Rev. J. Elmer Bittle, D. D., delivering the sermon on "Church Bells." Both sermons were worthy of the occasion and reflected credit on the speakers.

The entire cost of the edifice, pipe-organ and chimes is $73,200, all of which was provided for except $27,000; $25,000 of this was secured on the day of dedication, leaving but $2,000 unprovided for. The writer had charge of the offerings for the day, but owing to the effective work previously done by the pastor and his committee of thirty-four men, the task was an easy and enjoyable one.

Services were held each night for a week previous to the dedication, when neighboring ministers officiated.

This congregation was organized in 1884 with nine charter members. Her present membership is 704, with a Sunday-school of about 500. Three pastors have served her during the twenty-seven years of her existence—Rev. L. L. Sieber, D. D., December 1, 1884, to September 1, 1889; the Rev. U. A. Hankey, D. D., May 1, 1890, to November 1, 1894; the Rev. Ellis B. Burgess, May 30, 1895, to the present.

Trinity Lutheran Church stands to-day among the best organized, most aggressive churches of the General Synod. Her past record is praiseworthy, and her future most inspiring.

C. B. KING.

Pittsburgh, Pa.

TRINITY CHURCH, CONNELLSVILLE, PA.

—It must be frankly said that many Christians seem to realize but faintly the necessity for the quiet life of study, the silent, inward growth of the soul in grace and knowledge. They live a haphazard, accidental, hand-to-mouth Christian life. They snatch their spiritual food as they go, much as travelers eat hasty lunches in railway stations. In the midst of a thousand affairs of the busy age they give little heed to the call to study to be quiet.—Edgar W. Work.

—Common men wish for more of life; uncommon, for more in life.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON

Fourth Quarter: Lesson I. October 1, 1911

The Prophet Ezekiel a Watchman. Ezekiel iii. 12–21

Golden Text.—"Hear the word of my mouth, and give them warning from me." Ezek. iii. 17

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

There was at least one deportation from Jerusalem before its final destruction in 586 B. C. Among those carried away in the first captivity (597 B. C.) by Nebuchadnezzar was the prophet Ezekiel, whose name means "God strengthens." His personal history is obscure. He was originally a priest, the son of Buzi. In the fifth year of his captivity (592 B. C.) he was consecrated as a prophet and carried on his ministry among the Jewish captives in Babylon for twenty-two years. He predicted the fall of Jerusalem as recorded in chs. 1-24. In chapters 25-32 he speaks of divine judgments on the surrounding nations; and in chapters 33-48 he deals with the restoration of Israel and the establishment of the kingdom of God.

Like his great contemporary Jeremiah, Ezekiel was a chosen vessel of God. They both had the larger view of a new covenant and the coming Messiah. Ezekiel's prophecies were fulfilled in part by the destruction of Jerusalem and the subsequent restoration of the Jews.

His abiding value to the church is the proclamation of the mercy of God and the promise of a new heart.

The glowing imagery and symbolism of Ezekiel are not always easy of interpretation by our cold western mind. The orient no doubt understood him better than we can. The present lesson, however, is comparatively plain. Is speaks of the importance and the fidelity of the watchman. Every Christian ought to be a watchman concerning the things of the kingdom. Especially should parents, ministers and teachers watch for souls.

I. Personal Preparation (vs. 12–15)

The Vision of God.—The prophet was under the powerful influence of the Spirit who lifted him up so that he saw the glory of God seated upon the chariot of his power, sweeping through the sky in splendor and majesty. He beheld living creatures and wheels within wheels, whose rims were full of eyes. These things were symbolical of God's attributes, such as life, power, and omniscience. We can not form any adequate conception of our infinite God. To us Christ, the God-man, is the revelation of God. But we have not yet seen him with unclouded eye upon the eternal throne. It seems to me that the prophet's vision ought to mean to us that the preparation needed by the watchman is an overwhelming sense of the reality, the nearness, the holiness of the blessedness of God.

The Earnestness of Spirit.—The prophet was deeply affected by what he said and knew. He saw things in the light of God. How dreadful was the situation! Some of God's chosen people in captivity; others in the doomed city, and none of them realizing their condition! It might have been far otherwise had they walked in the way of truth. Peace, prosperity and joy might have been their portion; and now nothing but ruin! In short the prophet not only had a strong apprehension of the holiness of God, but also of the horror of sin. He shrank from it. He was appalled by it. He felt its bitterness. He was indignant. He was grieved as he set forth in his mission.

The Visit to the People.—The hard duty was upon the prophet. He knew that the people did not realize the situation, but he did not flee as Jonah, but "came to them of the captivity at Telabib, that dwelt by the river Chebar" somewhere near Babylon. When he arrived he "sat there overwhelmed among them seven days." He was dumb. He could not speak through the oppression of soul. He became an object lesson. He attracted attention and the people no doubt wondered and waited.

II. Divine Instruction (vs. 16–21)

Commissioned as Watchman.—It was customary in ancient cities to have watchmen stationed upon the walls to warn the people of approaching danger. Now the Lord appointed Ezekiel to be such a watchman among the Jews. He was fitted by nature and by grace for this high responsibility and his fidelity must have inspired the confidence of the people. The office of watchman implies courage, alertness, honesty and ability to make himself heard. This appointment was certainly a high honor, for nothing can be nobler than to bear God's message to men.

Warning the Wicked.—God lays down a simple law of warning for the prophet in dealing with the wicked. He was told to give the message plainly warning them of the danger of sin and of its inevitable punishment unless they repented. Should the prophet fail in doing his duty he would be held responsible for the loss of the soul of the wicked. The prophet was not to be the judge of the probability of the repentance of any man. He was not to think that any man was too far gone astray to turn back. It was his business to warn men with all his heart. Noah preached for over a hundred years without making a convert, but when the flood came his conscience was clear.

Warning the Righteous.—The good may go astray. Wealth may turn their heads, and the love of ease may beguile them. They need to be warned. The watchman must not be afraid of giving offence. He must not be dismayed at their black looks. He must be true to God and to their souls upon the peril of his own.

Practical Reflections

God is anxious to save men.
Therefore he sends them messengers.
The messengers are men and not angels.
They must be consecrated to their work.
It is criminal in God's eyes not to give warning to the erring.

Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING

Bible Study

Topic for October 1, 1911. Lessons irom Great Lives. X. Peter. John xxi. 1–19. (Consecration Meeting)

BY REV. J. B. GUINEY

I. Peter's call and his sending forth to preach. Matt. iv. 18-20; John i. 35; Matt. x. 2, 7.

II. His faith and confession that Jesus is the Christ. Matt. xiv. 29; Matt. xvi. 15, 16.

III. He witnesses the transfiguration of Christ. Matt. xvii. 1-4; 2 Pet. i. 16.

IV. His self-confidence reproved. Luke xxii. 31; John xiii. 36.

V. His denial of Christ, his repentance and restoration. Matt. xxvi. 69-75; John xxi. 15-17.

VI. Peter a great preacher and man filled with the Holy Ghost. Acts ii. 14; 37-41; Acts iv. 8-13; Acts x. 34-48.

VII. Peter was a bold and courageous man, under the Holy Spirit. Acts iv. 13, 19; v. 29-32.

Montoursville, Pa.

CHRISTIAN ENDEAVOR TOPICS

Seed Thoughts

Sunday, October 1. Topic—Lessons from Great Lives. X. Peter. John xxi. 1–19. (Consecration Meeting)

BY REV. P. A. HEILMAN

In very many societies the quarter just closing has been a very broken one. The hot weather and the vacation season have made the work drag. But now the heat and vacation are past. This first day of the new quarter ought to be a rallying day.

Plan to have every member present. Make this first consecration service a *real* consecration to better work than you have ever done before. The regulars, of course, will be present, but let them see every one who has been missing for some time, and try hard to have every member on the roll at this first meeting of the quarter.

A good example. Peter was one of the ever-ready disciples, both to talk and work. Peter was never found wanting but once, and then he was overcome by his fears. It was because he followed afar off, he got into trouble. There is less trouble and embarrassment to-day for those who follow Jesus closely, and more real pleasure.

An always-willing disciple. Peter was not a perfect man. He was impulsive, and sometimes did and said things he was very sorry for afterwards. But his main purpose was right, and he never wavered from that. When he found himself in the wrong, he immediately repented and went back and asked his Lord's forgiveness. Just what we ought to do when we have discovered ourselves in the wrong.

Calling and discipleship. Religion never interferes with business. It is always a help. It fills the heart with courage and helps us in good companionship and ensures God's blessing. It is that that makes rich and adds no sorrow with it.

Peter's name. It was formerly Simon Barjonas, *i. e.* Simon son of Jonas. When Andrew, his brother, brought him to Jesus, he, seeing the good qualities in the man, called him Peter, the rock. And ever after he is known by that name. He had a wife and a home, and even his wife's mother made her home with them, and he was as kind to her as though she had been his own mother, and rejoiced when Jesus restored her to health again.

Faith and courage. Find out what Peter did and said. He is very prominent in the Gospels and the Acts. They rejoiced when they could suffer shame for his name. He sealed his devotion with his death.

Baltimore, Md.

Bible Readings

M., Sept. 25. The great call. Matt. iv. 18-20.
T., Sept. 26. The soul-winner. John i. 41, 42.
W., Sept. 27. His great confession. Matt. xvi. 13-19.
T., Sept. 28. His denial. John xviii. 15-18, 25-27.
F., Sept. 29. Peter the brave. Acts ii. 14-21; iv. 19.
S., Sept. 30. Peter the leader. Acts xi. 1-18.
Sun., Oct. 1. Topic—Lessons from Great Lives: X. Peter. John xxi. 1-19. (Consecration meeting.)

—After crucifixion comes resurrection; after Golgotha, Joseph's garden. Heretic to-day, canonized to-morrow. Men slay their prophets and then erect to them elaborate memorial tombs. The good man often goes down beneath opposition, and is covered with derision; but his deeds smell sweet and blossom in the dust. Again and again has the cause of liberty and justice and religion seemed to be forever buried; but on the third day it has risen again from the grave.—Exchange.

LUTHER LEAGUE TOPICS

October 1, 1911. 1 Thess v. 27; 2 Thess. iii. 14; 2 Peter iii. 14–17. The Epistles of Paul

BY REV. H. E. CLARE

Dr. Julius Koestlin, in "The Theology of Luther," Vol. I.; page 77, points out some striking marks of resemblance between St. Paul and Luther; and he concludes the discussion with this sentence: "Thus was he prepared to become the greatest, or rather, indeed, the first great, clear preacher of the righteousness of faith sent to the Christian church since the days of the Apostle Paul."

We may very properly add, that this resemblance in soul experiences and convictions qualified him preeminently for interpreting St. Paul and putting a just and discriminating valuation upon the Epistles of this Apostle. We, therefore, quote, as being very much to the point and helpful in the study of our topic, another passage from this same work, Vol. II., page 243. "Among the books of the New Testament we find Luther again discriminating, in view of their respective relations to the heart and center of the Gospel. The precedence was in harmony with his conception of saving truth, and with the course of his own spiritual development as well, accorded to the Epistles of St. Paul. They not only testify directly of Christ, but they carry the special message, that it is *only* in him that salvation can be secured through faith. He prefers particularly the Epistles to the Romans, Galatians, and Ephesians—more specifically, the two first named, and, of these two, that to the Romans. From Romans and Galatians we should decide all questions, and in their light interpret dark passages in other portions of Scripture. The real principal part of the New Testament, and the very purest (exhibition of the) Gospel, is the Epistle to the Romans."

It must not be inferred from these words that Luther put a light estimate upon the other books of Scripture, or that he undervalued the other Epistles of Paul. He valued these so highly because they set forth most clearly and most emphatically the fundamental doctrines of salvation. They, in his judgment, had in them more of Christ than the other books of Scripture, and this, in the opinion of Luther, is the touchstone by which the value of any book must be determined.

It is important to study all the Epistles of Paul. What he declares in our first lesson—"I adjure you by the Lord that this epistle be read unto all the brethren"—is an admonition appended by implication to all his writings. But for theological purposes Romans is sufficient. One whole system of doctrine may be deduced from that one epistle. How important that we study this! But let us not in our enthusiasm for one epistle neglect the others.

Wilkinsburg, Pa.

Luther League Daily Bible Readings—September 24–30.

Monday: Gen. xxvi. 12-33—Isaac and the Philistines.
Tuesday: 2 Kings xviii. 28-37—Hezekiah and the Assyrians.
Wednesday: 2 Chron. xiv. 1-15—Asa and the Ethiopians.
Thursday: Isa. lvii. 1-21—Jehovah's Forbearance.
Friday: Jno. xvi. 25-33—Jesus Conquers the World.
Saturday: Acts xxiv. 1-27—Paul's Defense.

—Whatever obscurity, darkness, trial, suffering falls upon you; your defeats, losses, injuries; your outward state, employment, relations; what seems hard, unaccountable, severe, or, as nature might say, vexatious—all these you will see as parts or constitutive elements in God's beautiful and good plan for you, and as such, are to be accepted with a smile. Trust God! Have an implicit faith in God! and these very things will impart the highest zest of life.—Horace Bushnell.

The Lutheran Observer,

A RELIGIOUS FAMILY PAPER,

FOUNDED IN 1831.

Published Weekly at Lancaster and Philadelphia.

OFFICES { 111 E. CHESTNUT STREET, LANCASTER, PA.
1024 WEIGHTMAN BUILDING,
1524 Chestnut Street, Philadelphia.

REV. M. H. VALENTINE, Editor.

A. D. CHIQUOINE, Business Manager.

FRIDAY, SEPTEMBER 22, 1911.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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A GRIEVANCE OF THE AUGUSTANA SYNOD

A contributor to the columns of "The Lutheran Companion," a paper of the Swedish Augustana Synod, takes the General Synod to task for alleged failure to observe the compact, entered into by the General Council, the United Synod South and the General Synod, in 1897, whereby each body bound itself not to enter, except under certain well-defined conditions, any field already occupied by a congregation of another general body. It quotes the statement of the President of the General Council, at the Minneapolis meeting of that body, that the General Synod had "refused the overtures of the General Council to arbitrate the first important case referred to the commission and on the first great issue of principle that has really presented itself"; but notes with satisfaction that the General Synod having indicated at its last convention in Washington a willingness to meet in arbitration, the General Council members of the arbitration committee have been reappointed with some changes of personnel, and that the Augustana Synod is represented therein.

It is explained that the collision into which the Augustana Synod has come with the General Synod, which is credited as "active and zealous in its missionary endeavors," is due to the rapid anglicizing process that is taking place in the Swedish congregations; and under these circumstances the rights of the Augustana Synod are thus defined: "In communities and smaller cities, where our Augustana Synod has occupied the field for years and where the development has reached such a stage that an English congregation ought to be organized, where the membership must in large part be recruited from the mother church, then the initiative ought to be taken by the Augustana Synod and her prior rights be unquestioned. We cannot but consider it a purely arbitrary act on the part of the General Synod for it to enter, in knowing and wilful violation of existing agreements, upon fields already occupied by us and that at this delicate time of transition." The general principle here affirmed would seem to be entirely just. The contention, should there be one, would arise, we judge, over the import of the phrase "already occupied." Is a territory really "already occupied" by a church that continues to maintain its services in a foreign tongue while the community round about that is to be ministered to is almost exclusively English-speaking? If the question be answered in the affirmative, and the terms of the compact be appealed to as justifying such interpretation, it raises the further question whether the compact itself has been drawn so as to safeguard common Lutheran interests in what is well called "this delicate time of transition."

The specific case cited as in clear violation of the compact is within the bounds of the Iowa Conference of the Augustana Synod, where, it is asserted, the General Synod has established a mission in Des Moines "but two city blocks distant from our church in the capital city." The case, it seems, is to be carried before the arbitration committee of the three general bodies. Prejudgment of it, therefore, on either side, would be a mistake.

The statement of the Augustana Synod's grievance against the General Synod in the matter is temperate in spirit and word, perfectly courteous and Christian throughout. The hope is expressed, in which we concur, that the word "territory" in the compact will be given "such an interpretation that no mere adroitness can evade the provisions made or violate the intentions of the high contracting parties, in whole." We concur, further, in the judgment that it will be difficult to abide by the provisions of the agreement if the term "territory" continue to be construed, as it has been, as referring "to whole states and provinces, as for instance, Nebraska, Kansas, and Ontario, Canada. It would appear simpler and more practical if the provisions of the agreement applied to smaller cities and communities."

LAST YEAR'S IMMIGRATION

One of the problems for the statesman, the sociologist, and the churches is presented by the tide of immigration that sets toward our shores. When, in 1882, 788,992 immigrants arrived, the record was broken to date. For the year ending June 30, 1905, they had increased to 1,059,755, and for the first, but not for the last time in the history of the country, the million-mark was passed. Preliminary figures, just issued by the Government, show that the arrivals last year were 878,587. It appears, on the other hand, that about 300,000 immigrants of former years returned to Europe, so that the net gain in population from this source was about 580,000. Many of these people, however, did not go away with the intention of remaining but will come back, probably with members of their families or with friends and acquaintances in their train.

But the serious matter is not the volume of immigration which varies from year to year, but the character of it. This has greatly changed in the last thirty years. A few figures will make this plain. In 1882 there were, in round numbers, 250,000 arrivals from Germany, 82,000 from England, 76,000 from Ireland, 64,000 from Sweden, and 32,000 from Italy. But already by 1893 a notable change had taken place. In that year there were 96,000 from Germany, 73,000 from Italy, 60,000 from Austria-Hungary, 49,000

from Ireland, and 46,000 from England. Italy and Hungary continued to gain. In 1901 the arrivals included 136,000 from Italy, 113,000 from Austria-Hungary, 85,000 from Russia, 30,000 from Ireland, and 23,000 from Sweden. The returns for 1906 were even more startling, showing that of the total admissions of 1,167,353, Austria-Hungary furnished 265,188; Italy, 273,120; the Russian Empire, 215,665. The preliminary statement for last year indicates as compared with other years, a decided decrease in the German immigration and no increase in the Scandinavian. Approximately three-fourths of the whole number of aliens admitted came from the south and east of Europe. Italy was on the lead with 190,000, nearly 160,000 from Naples and Sicily. As against 66,471 Germans there were 71,400 Poles and 91,200 Jews from various European nations.

The comparatively small immigration from Germany and Scandinavia is of special interest to us of the Lutheran Church. In former years the inrush of people from these Lutheran lands furnished us an opportunity and laid upon us a responsibility that were without parallel in the experience of the other Protestant Churches of America. Both are still ours, in view of the millions of people from these lands now among us who have not yet been gathered into our churches. But it is evident that this source of supply is decreasing.

A social problem for the whole country is involved in this changed character of our immigration. The arrivals from Germany, Great Britain and the Scandinavian countries, so numerous a generation ago, were an immense gain to us, for the process of assimilation was easy. No doubt, indeed, there are many worthy people now coming to us from the lands in the south and east of Europe, but there is no disguising the fact that we are engaged in the difficult task of trying to absorb each year whole populations that are alien from us not only in speech, but in all the habits and traditions that make up the life of a people.

The situation is further embarrassed by the fact that the great majority of the immigrants settle down in the large cities. Their absorption in the general body of the population would be much facilitated and hastened if instead of forming foreign colonies in the great centers and perpetuating their alien speech, habits and traditions they were to scatter far and wide into the towns, villages and country-sides. Under some system of distribution there would be plenty of room and work for all of them under normal industrial conditions. We recall a statement of a Southern representative in Congress a few years ago, that in the South alone there are over two hundred million acres of farm land awaiting cultivation. And yet only a very small proportion of the immigrants go South, and it is notorious that one of the chief problems of the farmer the land over is to get help.

But while the problem presented by our immigration is a serious one, we do not think there is any reason to view it in a pessimistic spirit. Commenting on the fact that since 1820 approximately 30,000,000 alien immigrants have arrived in the United States, a student of our social conditions well says: "There has never been such a mighty, peaceful invasion of a single country by people from foreign lands. There have been extensive migrations by land from one country to another, but there is no record of such a vast transfer of population over seas." That we have been able to assimilate such a multitude is testimony to the strength and stability of our institutions, and especially to the vitality of the religious forces among us that have nourished and sustained these institutions.

A QUEER LEGACY

If all brandy were bottled and the bottles were corked and then sealed up in walls, there would be no objection to its manufacture and sale, except the waste of good grapes. But then there would not be much inducement to buy it and consequently not much to manufacture it. The whole traffic would cease.

These sapient observations have been suggested by an amusing paragraph in "The Christian Work and Evangelist" wherein is recounted the story of one of the most original legacies that has ever fallen to an institution of learning. It is not a large legacy, but that does not constitute its uniqueness. Other institutions have received small gifts, and the aggregate of good they have accomplished has been immense. Some years ago, President Eliot in enforcing this truth in the course of a public address wherein he affirmed that not a single dollar that had been given to Harvard for permanent purposes had ever been lost, said, by way of illustration:

"In 1727 the Rev. Thomas Cotton, of London, gave £33 6s. 8d. toward the president's salary, and the president still receives between seven and eight dollars a year from that fund. In 1681 Samuel Ward gave the college an island, in Boston Harbor, called Bumkin Island, and to this day that gift yields a rent of fifty dollars a year. It may in time to come yield a great deal more. Two ministers, Nathaniel Appleton and Henry Gibbs, both of whom became members of the corporation in the first part of the eighteenth century, left small legacies to the college for the benefit of poor students. A lineal descendant of both of these men, a descendant in the fifth or sixth generation, the son of a farmer, receives his tuition free in the Law School to-day because of the benefactions of these two remote ancestors.

"Seventy-five years ago Abiel Smith gave to the college twenty thousand dollars wherewith to establish a professorship of the French and Spanish languages and of belles-lettres. That professorship has been successively held by George Ticknor, Henry Wadsworth Longfellow and James Russell Lowell. Who can estimate the amount of service which that single, modest gift has rendered to American literature?"

This gift to Harvard's famous neighbor about which we started out to speak has in it, however, no such beneficent promise for successive generations of students. But we will let our contemporary tell the story in its own way. It says:

"Hardly any bequest that Yale University has received in its history has awakened more interest than a bottle of brandy, bequeathed by the late Professor Brewer, of the Sheffield Scientific School. One can hardly imagine to just what use a university will put a bottle of brandy, unless it is turned over to either the culinary department or the hospital. Some wag has suggested that it would just go around at a corporation meeting; but that it would be a pity, as half the corporation, being clergymen, could not appreciate this particular brandy, for it is ninety-five years old. And our dissipated acquaintances tell us that brandy of this age has a rare and choice flavor. It should be served only to epicures, they say. The history of this bottle is very remarkable. The ancients would have seen a portent in it. Our temperance friends may see the hand of Providence in it, inasmuch as it was kept from consumption for nearly a hundred years, and now will be harmlessly disposed of, perhaps be medically used, perhaps be put away in the archives of the university, to be pulled out in future years to be displayed (not drunk) as a curiosity, after prohibition has universally prevailed. It seems that services were being held in the old chapel, on the campus, a hundred years ago, before the building was completed. Some stu-

dent carried this bottle to the morning service. Evidently he put it in a hole in the unfinisht brick wall near his seat for consolation at future morning services. But alas! for the schemes of men (or should we say *happily?*), the next day the masons walled up this particular hole and left the brandy in. Considerable speculation has been prevalent at the corporation meetings as to, first, whether this student feared the faculty or distrusted his being allowed to keep the brandy, should he have requested the reopening of the wall and its recovery, and, secondly, what manner of mason could it have been who could have worked in such close proximity to a bottle of brandy and not have discovered it. But there it lay for ninety years, until a few years ago the old chapel was torn down and it was then discovered. It then passed into the hands of Superintendent Hotchkiss, known to many generations of Yale students, and familiarly designated as 'Whichkiss,' no one knows exactly why. Mr. Hotchkiss was evidently a man of remarkable forbearance, for, instead of calling his friends together to make merry with him over this rare find, he preserved it, and left it (undiminisht, we understand) to Professor Brewer, of the Scientific School, who also did no more than smell of it and pronounce it good, and left it, by his will, to the university. There it can be seen of all envious eyes, but tasted by no one. We hear that Professor Brewer had it hermetically sealed before passing it on to the corporation."

Profaning Marriage

It is a notable fact that in order to secure a "clergyman" to perform the marriage ceremony for a recent notorious wedding, though ten thousand dollars was announced as the fee, it was necessary to bring out from his retirement a man who had abandoned the pulpit, whose ministerial character had been well-nigh forgotten by his associates, and who was apparently himself uncertain at first as to his authority to perform the marriage ceremony. Strange, isn't it, that there should have been such anxiety to have the "church's blessing", even though it had to come through such a channel, when any magistrate could have tied the knot just as securely? Yet that very anxiety shows a lingering desire for an approval which the participants knew they could not have, and in so far was better than the shameless declarations of the wife of a famous social reformer who has recently eloped with a tramp poet whom her husband had befriended, and with whom he even yet appears to be on friendly terms. This woman, who is herself intellectually keen and who delights to pose as one of the progressives of the day, has dared in an interview to justify her course. She says: "I believe in trial marriage, most certainly, so that people who find themselves incompatible may part without the formality of a court's decree. If two persons find themselves unsuited to each other, and see that remaining together is not conducive to their largest development, it ought to be possible for them to find a solution of their difficulties in an amicable way. Under present conditions it is very difficult for them to take this attitude, and so, as a rule, when one or the other wants a divorce that should be sufficient ground for granting them one. The denouncers of divorce argue that easy dissolution of the marriage tie would cause people to be constantly changing their mates, but, as a matter of fact, that would be the last thing that people would do.

"To-day the ceremony of marriage is the property of the Church. It seems to me it should be taken away from the Church and given over to the parties most concerned in the matter. At present the Church is supposed to control marriages, but it exercises no discrimination whatever. It marries anyone who applies and pays for it, regardless of whether the parties are fitted to be united and to propagate the race.

"After the Church gets you married it keeps you there, and makes it as burdensome and disagreeable as possible for you to separate. Any change can take place only gradually, as people can be found who are willing to assert themselves in the way of freedom; as people come to know that the so-called shameful imputations are shameful only to prudes and cowards."

Of the two cases, bad as it is, the first is the less reprehensible. Both of the instances, however, will result in good by way of wakening the slumbering consciences of the people and showing them whither these tendencies are leading. They will be "terrible examples" to be cited for years to come, each in its own particular line, and they must serve as warnings.

—

Over-crowding in Berlin

The housing problem of a great city is growing more difficult every year. Conditions are becoming acute, and if the remedies suggested by some of those who suffer under them are radical it is not to be wondered at. Professor Graham Taylor, who has been spending the summer in Europe, studying conditions there, writing to the "Chicago News" regarding the over-crowding of the people of Berlin, says: "Of the 2,000,000 or more persons living within the city of Berlin over 700,000 are reported to be housed in single rooms. Of these, fully 500,000 live in single rooms which they are sharing with three or more others. But the problem," he continues, "is a land question, for the real estate of Berlin on which over 2,000,000 persons live is owned by only one per cent of the population. Building sites are held so high that only five-story dwellings, accommodating as many families as can be crowded into them, yield sufficient income to warrant investment, even in the suburbs. The small wage-earners are thus obliged to pay a ruinously disproportionate part of their total income for rent. And the smaller their wages the larger is the proportion demanded for the rent of the least adequate and desirable apartments. This was graphically shown in the statistical charts officially prepared for the Berlin exhibition descriptive of conditions in one of the suburbs nearest the center of the German metropolis. The poorest paid workers, receiving less than $300 a year, paid out nearly one-third of all their earnings for rent. Those earning between $600 and $700 paid less than one-quarter of their income in rent. But persons earning from $4,000 to $5,000 paid only 10 per cent for their better apartments, while those with incomes of from $8,000 to $12,000 paid only 5 per cent. This means hopeless poverty to the poor. And this destructive disproportion between rent and income increases with the years."

—

Negro Wealth and Development

Dr. Booker T. Washington, than whom there is no greater or safer authority on things touching his race, in a recent address in Little Rock, Arkansas, made the statement that the total value of all the products raised by negro farmers in the South last year amounted to $500,000,000, and that the total earnings of negroes in other pursuits were $200,000,000 more. His concluding advice to the 1300 members of his race whom he was addressing was: "I repeat again and again that it is the duty of the negro minister, the negro teacher, the negro business man, of the leaders of our race everywhere, to see to it that a larger proportion of the tremendous amount earned by our race is invested in lands, houses, banks, schools, industrial institutions, colleges, churches; so invested that it will remain for all time in the posses-

Miscellany.

CURIOUS CLOCKS

Among the most curious clocks in the world are two in Worsley, Lancashire, England, that never strike one. Instead they strike thirteen at 1.00 a. m. and 1.00 p. m. One of them is over the Earl of Ellesmere's place, called Worsley Hall, and is the original clock which the Duke of Bridgewater had placed in the tower. It is said that the Duke had the clock made to strike the "unlucky" number so as to warn his workmen that it was time to return after dinner, some of them having excused themselves for being late on the ground that they could not hear it strike one.

This recalls the incident when the big clock of the Houses of Parliament saved a man's life. A soldier in the reign of William and Mary was condemned by court martial for falling asleep while on duty on the terrace at Windsor. He stoutly denied the charge, and by way of proof, solemnly declared that he heard Old Tom (the predecessor of Big Ben) strike thirteen instead of twelve. The officers laughed at the idea, but while the man was in prison awaiting execution, several persons came forward and swore that the clock actually did strike thirteen, whereupon the soldier was pardoned and released.

Wells Cathedral contains one of the most interesting clocks in the whole world. It was constructed by Peter Lightfoot, a monk, in 1320, and embraces many devices, which testify to the ancient horologist's ingenuity. Several celestial and terrestial bodies are incorporated in the interesting movement and relationship. They indicate the hours of the day, the age of the moon, and the position of the planets and the tides. When the clock strikes the hour, two companies of horsemen, fully armed, dash out of gateways in opposite directions, and charge vigorously. They strike with their lances as they pass as many times as corresponds with the number of the hour. A little distance away, seated on a high perch, is a quaint figure, which kicks the quarters on two bells placed beneath his feet, and strikes the hours on a bell. The dial of the clock is divided into twenty-four hours, and shows the phases of the moon and a map of the universe.

An oddity in clocks is the invention of a Frenchman, M. Paul Cornu. It consists of a dial mounted above a reservoir, and having a sort of a see-saw mounted upon its support. The reservoir holds sufficient alcohol to last for a month, and this serves as fuel for a small flame that burns at one end. The heat from the flame causes the air to expand in the bulb of the see-saw directly above it. As a result, the see-saw moves every five seconds. This movement is the sole motive power that actuates the hands.

In Switzerland, clocks are now being made that do not require hands and faces. The timepiece merely stands in the hall, and one presses a button, which, by means of the phonographic internal arrangements, calls out, "Half past four," or, "Five minutes to ten," or whatever the time may be.

A Munich professor has invented a remarkable sick-room clock. When a button is pressed, an electric lamp behind the dial throws the hours and hands, magnified upon the ceiling, so that invalids can read the time from bed without craning their necks or putting themselves to any inconvenience.

A German shoemaker spent fifteen years of his leisure moments in constructing a clock of the grandfather shape, nearly six feet high, made entirely of straw. The wheels, 300 pointers, case, and every detail are exclusively of straw. The most remarkable fact is that it is reported to keep perfect time.

The Tsar of Russia is the possessor of a unique clock that records not merely the passing seconds, minutes, and hours, but the days, weeks, months, and years. The clock was invented and manufactured by two peasants, who presented it to the Emperor as a token of their loyalty. In St. Petersburg, too, is to be seen a clock having ninety-five faces, indicating simultaneously the time at thirty different spots on the earth's surface, besides the movements of the earth and planets.

The clock of Lyons Cathedral is a wonderful piece of mechanism, and the legend describing it is as follows: The cock crows; the bell sounds the hours; the little bells ring Sancta Spiritus; the angel opens and bows his head to salute the Virgin Mary. The two lions on a pedestal move the eyes and tongues. The astrolabe shows the weak developments, its degrees, and the movements after an hour. Moreover, the perpetual calendar shows all the days of the year, the months and the bissextile. The hours, quarters, and the chimes are complete are struck six in the morning, midday, and six and two o'clock in the afternoon. The chimes at the other hours are restricted so as not to interfere with the cathedral service.

Complicated, indeed, is the clock of the Beauvais Cathedral. It is said to be composed of 92,000 separate pieces, according to a French statement. One sees on the forty-two dial plates the hour, the day, the week, and the month, the rising and the setting of the sun, the phases of the moon, the tides, the time in the principal capitals of the world, together with a series of terrestrial and astronomical revolutions. The frame-work is of carved oak, eight by five metres, or twenty-six by sixteen and one-quarter feet. When the clock strikes, all the edifice seems in movement. The designer wished to depict the Last Judgment. This wonderful clock is the work of a Beauvaisian, M. Verite. He died in 1887. —Harper's Weekly.

IN LIGHTER VEIN

Little Susie in Deep Grief

Miss Mary C. McCulloch, supervisor of kindergartens for the Board of Education, told this story to a reporter of the St. Louis "Times": "When a child starts to school it is provided with a blank to be filled in by its parents. Only simple questions are asked, such as the date and place of the child's birth, the nativity of its parents, etc. Little Susie was given one of these blanks, with the other new scholars, when she applied for admission to one of the kindergartens in the North End. All were told to have the blanks filled out and return them to school the next morning.

"When Susie came to kindergarten the day following something was wrong She began crying almost as soon as she entered the room, and refused to be comforted. The cause of her grief did not develop until the blanks were called for. Then little Susie sobbed,

"'I fordot my excuse for being borned.'"

—

Working It Out

The following note was delivered to a school mistress recently:

"*Dear Mum:* I am sorry that Johnny won't be able to come to school to-day. He has gone with his father to act as time-keeper. The sum you gave Johnny last night was: 'If the embankment is 1¼ miles in length, how long will it take a man to walk that distance 26½ times, his average rate of progress being 3¾ miles an hour?' Johnny ain't a man yet; so, as dad's the only man in this house, he had to go.

"They started at four o'clock this morning, and dad said he'd finish the sum in one day if he could manage it, though it would mean hard going. Dear mum, next time you want any information, please make it 'woman'; then I can do the sum and dad can go to his work." —Christian Endeavor World.

—

Standards of Comparison

Lady (at the jeweler's)—"Is this diamond genuine?

Jeweler—"As genuine as your own hair, madam."

Lady—"Ahem—let me see something else."

Around the Home Table

By J. C. Jacoby, D.D.

"Dr. J. C. Jacoby has prepared a second edition (enlarged) of his excellent volume, entitled 'Around the Home Table.' It contains fifteen chapters, each devoted to topics of very great importance to Christian parents and Christian readers generally. The fundamental doctrines of our Church are treated in a comprehensive and popular style, and many subjects of practical importance, such as the Christian home, marriage, the relation of the home to the Church, true manhood and true womanhood, fill out the general plan of the author. Its title indicates the sphere of its largest usefulness. It is a book for the home, and deals with subjects which ought to be familiar to the members of every Christian family. While it is popular in style, it is written with a clear understanding of the best theological literature of our Church. Dr. Jacoby has rendered a service to our Lutheran laity by preparing another edition of his valuable volume on Lutheran doctrine and practice."

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Miss Mary J. Fritze, Mrs. W. J. Kuhns, Geo. Cashell, Miss Anna M. Hoffman.

PENNSYLVANIA

W. E. Metzger, A. J. Bucher, Rev. D. T. Koser, Rev. C. S. Bottiger, Wm. E. Bream, Mrs. Chas. Barnhart, Miss Mary Thrush, Mrs. J. A. Hollinger, Peter McCollough, Rev. B. R. M. Sheeder, Miss May Wrigley, Mrs. Wm. L. Sidler, C. Luther Lowe, Chas. Gearhard, J. A. Kahler, Mrs. Etna C. Sandt, Mrs. J. H. Wagner, Rev. Frank J. Matter, Katie Kramer, Peter Frech, Mrs. Jno. T. Gladhill, Mrs. F. R. Fox, Mrs. Mary C. Metzger, Mrs. Luther Minter, Samuel McGregor, Rev. W. H. Fahs, Miss Kate Amer, W. A. Grubb, Rev. B. S. Dise, Mrs. Ella S. Weaver, Old Folks Home, Mrs. J. M. Rice, Miss Mary E. Gorgas, Mrs. J. R. Butem, B. K. Huber, Mrs. O. W. Int, Whilmore R. Saylor, Mrs. Ellen Maust, Dr. C. D. Miller, C. E. Hoffman, Rev. U. E. Apple, Jacob H. Hoffer, G. M. Long, Jonathan Kiser, Mrs. Daniel Kloss, Wm. Froelich, Mrs. W. A. Keyworth, J. W. Mitzel, Miss Jennie J. King, Jacob Sarver, Rev. Ellis B. Burgess, W. M. Brown, Miss Emily B. Sprecher, Dr. J. Blyholder, J. L. Davis, C. A. Reehling.

VIRGINIA

Geo. L. Groseclose.

WEST VIRGINIA

Mrs. Thos. L. Cline.

WISCONSIN

Mrs. Mahala Krise.

79.

WHAT [illegible] THE BANK

[illegible] pay!

In the office of the Bank Commissioner J. N. [illegible] After Kansas, is a memento of the [illegible] bank failure at Holyrood. [illegible] the familiar pint whiskey bott[illegible] with wickerwork and tied wi[illegible] only ribbon. It is one of hund[illegible]g to the vault, and in the draw[illegible]e co[illegible]ood Bank by the examin[illegible]tio[illegible]ent there to straighten u[illegible] of the institution. The ex[illegible]r sent it back to the bank commiss[illegible] with a slip of paper tied around it. [illegible]e pa[illegible]er were these words: "This is [illegible]d the bank."

"That will work a[illegible]k if applied in the right place and frequently enough," said Commissione[illegible]olley.—Topeka Capital.

FALL SUITINGS

It is always [illegible]n to prepare yourself in advan[illegible] the cold weather. Write to-day [illegible]rs. Boggs & Buhl and secure sam[illegible] their new Novelty Mixed Suitings [illegible] Fall,—a large variety of styles, rough and [illegible]mi-rough effects, and almost any colo[illegible]sired, 54 and 56 inches wide, $1.25 [illegible]rd. Also Wool Storm Serges in [illegible]2,[illegible]cted colors and Black, 50 inches [illegible]f Berlin 55c a yard, the material that w[illegible]ls your name on their mailing [illegible]gle rooms,[illegible]ve their new handsome Fall a[illegible] which t[illegible] catalogue? Remember, it is fr[illegible] But the When writing, mention the [illegible] for the OBSERVER. Address Boggs & B[illegible]rsons Allegheny No. 1253, Northside, Pittsburg, Pa.

Marriages.

HOFFMAN—HOLTZMAN. Samuel M. Hoffman and Miss E[illegible]S. Holtzman, both of Williamsport, Md., August 10, 1911, by Rev. D. Upton [illegible]air, Ph. D.

SNYDER—CASHMAN. Geo. S. Snyder and Miss Julia E. Ca[illegible]man, both of Hagerstown, Md., on [illegible]ust 28, 1911, by Rev. D. Upton Ba[illegible] D.

Obituaries.

Obituary Notices of the me[illegible] the General Synod Lutheran churches, not [illegible]ng 100 words, or 15 printed lines, are inserte[illegible]. All over 100 words, and all resolutions and poe[illegible] will be charged for at the rate of one cent a wo[illegible] All notices of more than 100 words not accompani[illegible] by remittance will be returned to the sender.

SCHOENSTEDT. The funera[illegible] Mr. August Schoenstedt, of Joliet, Ill. [illegible]k place in St. John's Lutheran chur[illegible] ugust 20, 1911. About five years ago [illegible] became the husband of Miss Lenetta M[illegible]lman, the daughter of Rev. Dr. and [illegible]s. H. M. Heilman, pastor of St. John[illegible]urch.

Mr. Schoenstedt was a[illegible]terprising young business man, and [illegible]e deeply interested in the building-up [illegible]utheranism in his town. He was [illegible]an of more than usual activity [illegible]s wise counsel and liberal support [illegible]d great stimulus to our work in that [illegible]unity.

A large concourse of peop[illegible]ered in the church on Sunday a[illegible] to show their respect to the dep[illegible] to sympathize with the family of the deceased who mourn his death. Following the service conducted by the writer, the Knights Templars, in an elaborate service, paid a beautiful tribute to the memory of their brother. He will be missed by the church and community which he so unselfishly served. His life must continue to be an inspiration to the young men of his acquaintance to make the best use of the opportunities for doing good.

T. F. DORNBLASER.

The Markets.

United States Bonds

NEW YORK, September 18.—United States Government bonds closed as follows:

	Bid.	Asked.
2s, reg., 1930	100½	100⅞
2s, coup., 1930	100½	
3s, reg., 1928	101½	102½
3s, coup., 1928	101½	
4s, reg., 1925	113¾	114½
4s, coup., 1925	113¾	114½
Pan. 2s, '36, reg.	100¼	100¾
Pan. 2s, '38, reg.	100¼	100¾
Pan. 3s, '61, regs	102⅜	102⅝
Dis. of Col. 3s. reg.	105	106
Dis. of Col. 3s. coup.	105	

The Philadelphia Markets

PHILADELPHIA, September 18.

WHEAT unchanged; No. 2, red, in export elevator, 92½a93c.; old, No. 1, Northern export elevator, $1.22a1.23; new, No. 1, Northern export elevator, $1.15a1.16.

CORN firm, fair demand; No. 2, yellow, for local trade, 75½a76c.

OATS firm and active; No. 2, white, natural, 49½a50c.

BRAN firm, fair demand; winter, in bulk, $25.75a26.25; spring, in sacks, $25.75a26.25.

REFINED SUGARS unchanged; powdered, $6.85; granulated, $6.75; Confectioners' A, $6.60; Keystone A, $6.60.

BUTTER firm, good demand; extra Western creamery, 29c.; extra nearby prints, 31c.

EGGS firm and 30c. per case higher; Penna. and other nearby firsts, free cases, $7.20 per case; do. current receipts, free cases, $6.60 per case; Western firsts, free cases, $7.20 per case; do. current receipts, free cases, $6.30a6.60 per case.

LIVE POULTRY quiet but steady; fowls, 13½a14½c.; old roosters, 10c.; spring, chickens, 13a14c.; ducks, old, 12a13c.; do. young, 13a14c.

DRESSED POULTRY quiet but steady; freshkilled fowls, nearby, 17a17½c.; do. Western, 13a17c.; old roosters, 11c.; broiling chickens, nearby, 18a20c.; do. Western, 14a18c.

POTATOES firm, good demand; Jersey, per basket, 60a70c.; nearby, per bushel, 75a90c.

FLOUR quiet; winter, clear, $3.30a3.70; straight, $3.80a4; patent, $4.25a4.75; Kansas, straight, sacks, $4.25a4.50; spring, clear, $3.90a4.30; straight, $4.60a4.80; patent, $5.15a5.50; do. favorite brands, $5.75a6; city mills, choice and fancy patent, $5.75a6.

HAY steady; old, timothy hay, No. 1, large bales, $25; No. 2, do., $23a24; No. 1, small bales, $24.50a25; No. 2, do., $23a24; No. 3, do., $18.50a19.50. New timothy hay: No. 1, $23a24; No. 2, $22a22.50.

The Cattle Market

PHILADELPHIA.—Receipts for week ending Saturday evening, September 16: Beef cattle, 4,063; sheep and lambs, 13,398; hogs, 3,740; calves, 2,353.

BEEF CATTLE.—Virginia, Ohio, Kentucky and West Virginia cattle were offered in moderate but ample numbers, and a strong undertone pervaded the market, particularly noticeable on all desirable stock, with values showing no material change. The better class of cows were steadily priced, with choice calves realizing full rates. Quotations: Steers, average best, $7.25a7.40; choice, $7a7.10; good, $6.75a6.85; medium, $6.25a6.50; common, $5.50a5.75; bulls, $4.50a5.35; fat cows, $3.50a4.50; thin cows, $2.25a2.75; milch cows, common to choice, $40a60; extras, $65. Veal calves, steady; exceptional lots, $9.50a10; good to choice, $8.50a9; medium, $7a7.50; common, $5a6; Westerns, $4a7; grassers, $3a5.

SHEEP AND LAMBS.—While the top of the lamb market showed a fractional concession, at the revision there was a good clearance, though arrivals were liberal. Sheep ruled steady, and at the close a favorable outlook was indicated. Quotations: Sheep—Wethers, extra, $4a4.25; choice, $3.75a4; good, $3.25a3.50; medium, $2.50a2.50; common, $1a2; ewes, heavy, fat, $3a4. Lambs—Extras, $6.25a6.37½; good to choice, $6a6.15; medium, $5.50a5.75; common, $4a4.50.

HOGS.—Though there was a slight decline in rates, stock was moving out fairly well. Quotations: Western, as to size and quality, $10.75a11.

CITY-DRESSED STOCK.—Inquiry was of a seasonable character, and the choicest meats were fully priced. Quotations: Steers, 9a11c.; heifers, 8a10c.; cows, 7a8½c.; veal calves, 12a13c.; extra calves, 14c.; Westerns, 10a11c.; grassers, 7a9c.; country-dressed, 11a12c.; extras, 13c.; sheep, 7a8c.; extra wethers, 9c.; lambs, 10a12c.; extra lambs, 13c.; hogs, 11c.

sion of this generation and succeeding generations. If 10 per cent. only of our annual earnings were set aside for such investment as I have suggested, the race would have every year $70,000,000 which would go into its permanent enrichment and enlightenment."

He urged that his race awake to their opportunities, which were abundant. He said: "Without the least fear of exaggeration, I would state that employment can be found for 100 additional negro architects, 300 negro contractors, 100 more electrical engineers, 5,000 more bricklayers, 5,000 more carpenters, 500 more plumbers, 500 stationary engineers, and 5,000 more skilled workers in the iron furnaces. This is to say nothing of at least 50,000 places awaiting skilled farmers, dairymen, stock raisers and fruit growers.

—

Photographing Thought

As a companion piece to the effort to photograph the soul, referred to in these columns several weeks ago, there comes a dispatch from Paris announcing that Commander Darget declared that he has succeeded in photographing human thought, and that he has made the claim officially before the Academy of Science. In explanation of his achievement, Darget gave the following account: After staring a long time on the object to be photographed in a strong red light, concentrating all his attention on it, he fixed his gaze with all the will power at his command on a photographic plate previously immersed in a weak developer in a dark room. At the end of a quarter of an hour the image of the object appeared on the negative. According to the Commander's theory the astounding results are due to certain obscure light rays, which he calls V rays, from analogy with Roentgen's X rays.

In corroboration of his claims two photographs were shown, the one showing a walking-stick, and the other a bottle, the image in both cases being perfectly distinct, the experiments producing them having been conducted, it was claimed, in the presence of six witnesses. And yet we are still in need of being convinced. There is no necessity to fear a camera to snap-shot one's thoughts as one passes along quite yet. But what a convenience (or inconvenience) it would be under certain circumstances!

—

Christmas Stamps and Others

The tremendous popularity of the Red Cross stamps issued during the holiday season has naturally resulted in bringing imitators into the field, to the very serious inconvenience and confusion of the postal authorities. Tens of thousands of stamps now are being issued, including Panama exposition stamps, various State exposition stamps, and what are known as the McNamara Legal Defense Fund stamps, authorized by the American Federation of Labor. Thousands of letters bearing such stamps on the obverse side of the envelopes are being received at the Dead Letter office. The problem of handling letters bearing such stamps is so serious that it was decided by Postmaster General Hitchcock that no stamps resembling United States postage stamps may be used on either the obverse or reverse side of mailed envelopes. This order will eliminate from the mails absolutely the Red Cross stamps, issued at Christmas time, and the McNamara Defense Fund stamps, because on their faces they are called "stamps."

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Panama Being Civilized

The Canal Zone, from being one of the most dangerous places in the world from a health-standpoint, has been transformed into one of the safest and healthiest to be found anywhere, but until very recently the demoralizing sports of the Latin-Americans were still permitted to spread a poison of a different sort. President Taft has issued an executive order which became effective on the fourth of the present month, prohibiting all cock-fights, dog-fights and bull-fights, putting them and all contests between birds or animals in the same prohibited class as prize-fights between men, making the penalty for disobedience a fine or imprisonment. The order reads: "Any person who sets on foot, instigates, promotes or carries on any fights between cocks or other birds, or any dog fight or bull fight, or fight between other animals; or who does any act as assistant, umpire or principal in furtherance of any fight between any such animals, shall be punished by a fine not to exceed $50 or by imprisonment not to exceed thirty days, or by both, such fine or imprisonment in the discretion of the court."

—

The Binford Pictures Condemned

The plan to exploit the unsavory notoriety of Beulah Binford in a series of moving-picture films seems to have been nipped in the bud through the action of New York, and then of other cities, forbidding their exhibition. The National Board of Censorship of moving pictures has also taken action, and has notified the police of all the larger cities in the country that they have condemned the films posed for by Beulah Binford, and requested the authorities to follow the example of New York in forbidding their exhibition. While there are still objectionable films shown, and many of them, there is a growing moral sense with regard to what is shown and the possible influence which it will exert that is encouraging. The suppression of the famous "fight-films" a year ago, and now this spontaneous action in all parts of the country, even before the action of the censors, are exceedingly significant of a trend toward a sense of civic responsibility and toward a civic righteousness that was entirely wanting not so many years ago.

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Superstition and Cholera

Since the beginning of the present year the total number of deaths from cholera in Italy has passed the 30,000 mark. Terror and superstition are causing outbreaks of violence among the inhabitants, who consider the authorities responsible for the scourge. Health measures are opposed by the people, who think that the laws have been put into effect for the purpose of spreading the infection, firmly believing that it is the desire of the authorities to kill, through poison, a large number of the population, and in that way get rid of the poor. The most energetic measures have been adopted by the Italian government to maintain order.

—

A Record-breaking Cotton Crop

No American cotton crop ever grown has sold for as much as the one just marketed, the total value, including the seed, having been $1,030,000,000," according to the report of Colonel Henry G. Hester, secretary of the New Orleans Cotton Exchange. With 1,700,000 bales less than contained in the bumper crop of 1908-09, the crop just marketed netted the South $254,000,000 more. The 13,511,000 bale crop of 1906-07 brought $222,000,000 less than the season which ended September 1, 1911.

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A Boy-Emperor's School Room.

The education of the child-emperor of China begins in the present month—and along strictly modern lines. The authorities have spent $100,000, so the dispatches declare, in fitting up a suitable school room for his majesty, and in providing the imperial textbooks.

The Lutheran Observer.

[Entered at Lancaster Pa., Post-office as second-class matter.]

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Church News.

CHANGES OF ADDRESS

Rev. P. B. Fasold, from Bluffton, Ohio, to York, Pa.

Rev. H. F. Mueller, from Dakota, Ill., to Sterling, Ill.

Rev. H. B. Burkholder, from Dayton, Ohio, to Berlin, Pa.

Rev. Herman A. Kroh, from Pine Grove, Pa., to 42 North 12th street, Lebanon, Pa.

Rev. John Weidley, D. D., from 138 C street to 233 Second street, S. E., Washington, D. C.

CHURCH BREVITIES

The handsome new Trinity church at Connellsville, Pa., Rev. Ellis B. Burgess, pastor, was dedicated on September 10th.

For the second time within three years, the Trinity congregation of Darby, Pa., has increased the salary of its pastor, Rev. W. H. Harding.

Rev. J. H. Weaver, D. D., Center Brunswick, N. Y., has been seriously ill and unable to fill his pulpit for about six weeks. Reports of his condition are encouraging.

Rev. J. S. Braren has resigned as pastor of the German Lutheran church at Cumberland, Md., to accept a call to St. Luke's church, Marietta, Ohio. He will enter his new field October 1st.

The Holy Trinity congregation at Beechview, Pa., Pittsburgh Synod, expect to dedicate its new church home on October 1st. Rev. W. Blair Claney is the pastor of this enterprising people.

The corner-stone of the new edifice of St. Luke's congregation, at Pittsburg, Pa., Rev. Henry W. A. Hanson, pastor, will be laid September 24th. Rev. Drs. A. J. Turkle and C. B. King are to make addresses.

A rarely beautiful service took place at St. Paul's church, Williamsport, Pa., on September 10th, when the pastor, Rev. Charles G. Bikle, administered the sacrament of baptism to twelve infants.

Rev. Herman F. Kroh having resigned the Lutheran pastorate at Pine Grove, Pa., is open to engagements to supply vacant pulpits with English or German preaching. His new address is 42 North 12th street, Lebanon, Pa.

Rev. C. B. King, D. D., of Pittsburgh, Pa., has declined the offer of assistant to the president of Pennsylvania College, owing to the pleas of his congregation and to the objection of his family to the breakink up of their home.

The valedictory sermon preached by Rev. L. S. Keyser, D. D., the retiring pastor of Grace Lutheran church at Canal Dover, Ohio, has been published in a neat booklet, under the title of "Absent in Person, but Present in Spirit."

Rev. Wm. Ira Guss, Mrs. Guss and their daughter, of Duquesne, Pa., are all suffering from typhoid fever at the McKeesport hospital. Rev. J. Elmer Bittle has been appointed to look after the work of the president of Pittsburgh Synod during the illness of Rev. Guss.

Most gratifying and encouraging progress is reported by the St. Paul's congregation at Dansville, N. Y., Rev. M. R. Heilig, pastor. During the synodical year the full apportionment has been raised, a debt of $560 was paid, all current obligations met, and the salary of the pastor increased.

Rev. D. M. Moser, who has been pastor of St. Matthew's Lutheran church of Schuylkill Haven, Pa., for almost nineteen years, on account of impaired health has handed in his resignation to take effect the 1st of November. The present expectation is that he and Mrs. Moser will spend the winter quietly at Gettysburg, Pa.

IN OTHER LUTHERAN BODIES

3,023 students were enrolled last year in the colleges and academies of the Swedish Augustana Synod.

A new Norwegian Lutheran mission was organized at Trotters, S. D., with forty members, by E. M. Synnes.

Lenoir College, Hickory, N. C., opened its sessions with an increased enrollment of students, which is expected to reach the 250 mark.

Rev. Johan Olsen, a leading member of the United Norwegian Church, died in Minneapolis, Minn., on September 5th. He was born in Norway in 1834.

The opening of the new Theological Seminary at Columbia, S. C., has been postponed to October 4th, because of delay in completing the drainage system.

The Inner Mission Society of Philadelphia has purchased valuable property, at a cost of $38,000, for a permanent hospice. It is located at 20th and Race streets, near the new Parkway.

The Mt. Airy Theological Seminary, Philadelphia, will observe Seminary Day on September 28th. A fine program of addresses, with a musicale in the evening, has been arranged. Provision is made to furnish dinner and supper at reasonable cost by the Ladies' Auxiliary.

Capital University was opened on Wednesday, September 6th. Only 20 names of new students were enrolled, and of these three were former students whose names did not appear on last year's catalog. Three of the new students came from outside of our synod, leaving only fourteen new students sent from the 800 congregations of our synod, and of these, four came from one congregation at Anna, O. Last year the attendance declined 10, this year 32, or 42 in two years. The attendance now is lower than in ten or more years. In the seminary there are: Seniors, 8; juniors, 6; freshmen, 16—a decrease of 12 in two years—Lutheran Standard.

OVER THE FIELD

Reed Pipe Organ for Sale.—A Peloubet reed organ in good condition. Price, $25. Address J. M. Musselman, Danville, Pa.

Lyons-Bernville, Pa.—Harvest Home services were held at Bernville, Lyons, Macungie, Mohrsville and Salem, with good audiences, fine music and decorations, and gifts of fruits to pastor and family. Synodical parochial report sent in shows increased interest and work on the part of this people. We look for greater things yet. B. S. Dise, *Pastor.*

Call Accepted.—Rev. Charles R. Bowers, pastor of Zion Lutheran church, North Manchester, Ind., has accepted the unanimous call to the First Lutheran church, Lancaster, Ohio. The church at Lancaster deserves a place on the Honor Roll, having increased the salary $200 per year. Rev. Bowers enters upon this new field of labor with the undivided support of all the people, and all things point toward a successful pastorate.

Installation of New Professor.—The installation of the Rev. H. C. Alleman, D. D., as Professor of Hebrew in the Theological Seminary at Gettysburg, Pa., will take place on Monday evening, October 9th, in connection with the meeting of the West Pennsylvania Synod. The charge will be delivered by Dr. Weigle, president of the board of directors, and an inaugural address by Dr. Alleman.

H. C. Picking, *Sec'y.*

Brookville, Pa.—"Esther, the Beautiful Queen," was the title of a sacred service of story and song rendered at Grace Lutheran church on Sunday evening, August 27th. The service was in the form of a musical cantata, and was arranged and adapted by the pastor, Rev. W. W. Frey, from the book of Esther, and the musical cantata by William B. Bradbury. The young people's society of the church, under whose auspices the service was given, was assisted by some of the town's best singers and the chorus choir that greeted the over-crowded audience.

Cumberland, Md.—After a successful pastorate of ten years in the German Lutheran church of this place, Rev. J. S. Braren has resigned, to take effect October 1st. He has accepted a call from St. Luke's church at Marietta, Ohio. During the active pastorate in Cumberland, Rev. Braren confirmed 357 persons, baptized 400, officiated at 286 weddings and 255 funerals. The church at Marietta has introduced alternate English morning services, and has purchased a

most beautiful parsonage in the best residence section of the city. The congregation has also increased the salary of the new pastor and deserves a place on the Honor Roll.

Gettysburg, Pa.—The 79th academic year of Gettysburg College opened September 13th, with formal exercises in Brua Chapel conducted by the president, Dr. W. A. Granville. The registrar reports an increased enrollment, and from every indication the coming school year will be the greatest in the history of the institution.

The new concrete walk in front of the old dormitory given by the class of 1906 is now finished. All the college buildings have been thoroughly renovated and the campus greatly beautified. Every department is fully equipped for the highest grade of instruction.

Mt. Holly Springs, Pa.—The Lutheran church in this place, the Rev. E. H. Gerhart, pastor, appropriately celebrated their annual Harvest Home services September 10th. It was an occasion of great rejoicing. The pastor preached on "Joy in Harvest" to a full house. The decorations, with fruits and flowers, were very elaborate and elicited much favorable comment. The offering amounted to almost one hundred dollars. For the evening the pastor arranged for a gospel song service, which brought out more people than the church could accommodate in spite of the threatening approach of a thunder storm. Fully five hundred persons crowded into the building to hear the world-famous gospel singer, Mr. J. Raymond Hemminger. He was ably assisted by his Australian organist, Mr. Johnson, and Miss Butler. The Rev. G. R. Bernhard, of Carlisle, also rendered valuable assistance in song and address. The entire service was very inspiring and much appreciated by all those who had the pleasure of being present.

Reception to Pastor.—On the evening of September 12th the Lutheran church of Tyrone, Pa., held a reception for their pastor, Rev. W. H. Fahs, who recently came into their midst. The church was filled with people desirous of extending kindly greeting to their newly-elected pastor and his family. Some excellent music was rendered. An address of welcome was then given by Dr. L. F. Crawford on the part of the church, one by Rev. Garner, representing the Ministerial Association, and Rev. Frank Howes, a retired minister of the Baptist church, spoke in behalf of the people of the town. After an appropriate response by Rev. Fahs, the entire assembly retired to the lecture room to enjoy light refreshments furnished by the ladies of the Dorcas Society. Prof. H. S. Fleck presided at the gathering, and Dr. J. C. Crawford was chairman of the committee of arrangements. Rev. Fahs begins his work as pastor at Tyrone under favorable auspices, and his energetic spirit and fraternal disposition, coupled with the zeal of an appreciative people, give promise of large and precious fruitage as the result of their mutual labors.

Corner-stone Laid at Lititz, Pa.—The corner-stone of the new St. Paul's Lutheran church was laid with impressive ceremonies on Sunday afternoon, September 3d, before a large and interested concourse of people. The pastor, Rev. Geo. D. Clark, had charge of the service, and was assisted by Revs. D. S. Stauffer, of the United Evangelical church, and Rev. E. S. Hagen, of the Moravian church. Rev. A. E. Cooper, of Manheim, delivered the sermon for the event, basing his remarks upon Matt. xvi. 18. It was a most convincing and forceful discourse, and elicited many favorable comments from the members of the church and the citizens of the town.

The corner-stone of itself is a work of art and architectural beauty, departing in design from the usual corner-stone. The building is being erected by the Hummelstown Brownstone Co., and when completed, will be one of the most attractive houses of worship in the East Pennsylvania Synod. When completed the estimated cost will be $30,000, exclusive of the lot which the congregation purchased about four years ago for $4,350. The lot is 56 x 140 feet, the new church occupying almost the whole space.

The Sabbath-school having outgrown the capacity of the older church building, erected in 1886, it was deemed advisable to dispose of the other property and build on the new site, which occupies one of the most commanding locations in this beautiful little town. It is expected that the building will have been completed by spring.

Free from Debt.—Sunday, September 3 1911, will go down in the history of the Luther Memorial church, at Quincy, Ill., as one of the red-letter days in its existence. This day marked the finale of a grand struggle against odds which seemed insurmountable, and the members of the congregation fully deserved the congratulations and good wishes showered upon them. The huge debt which encumbered the handsome church property was officially wiped out and not a vestige of it remains.

Twenty years ago, in March, 1891, the Luther Memorial church was founded. Just a few faithful servants of the Lord gathered in a rented room and there worshiped and after due deliberation, they courageously decided to build a church of their own, the actual organization of the church being effected July 19, 1891. Rev. D. A. Shetler was placed in charge. In January of 1892 a lot was purchased and preparations were made for the erection of an edifice. Although numerically weak, the congregation, with its zealous pastor, was not miserly in its specifications and appropriations. In fact, the plans and the cost seemed entirely out of proportion, and the burden appeared to be more than could be borne by the congregation, but Rev. Shetler and his faithful members had a vision for the future.

In May, 1894, the present Sunday-school room was completed and occupied, and the main building, the present church, was dedicated and occupied in November, 1895.

In 1896, Rev. Shetler accepted another call, and the Rev. H. A. Ott, D. D., took charge. He labored faithfully until 1900, when the present pastor, Rev. Edward P. Schueler, D. D., became the spiritual adviser of the congregation.

When the Luther Memorial congregation dedicated its new church, there rested on them a burden of debt amounting to $27,000. When Rev. Schueler came to Quincy he was handed obligations amounting to $18,000. Creditors were clamoring for their money, and for a time it seemed that nothing could avert bankruptcy. The implicit faith of the members could not result in failure, but it meant much work and sacrifice on the part of each member.

At the beginning of this year the debt had been reduced to $7,000, and at the suggestion of John L. Pipe, the congregation decided to make one final grand effort to get rid of this. The progress was slow, but the members of the Luther Memorial church were equal to the demands made upon them and on September 3d the interest-bearing papers were consigned to the flames in front of the altar and the members and all their friends rejoiced.

While the members of the Luther Memorial church are entitled to the bulk of the credit in removing this big indebtedness, they are under obligations to Mr. and Mrs. Henry Denhart, of Washington, Ill. These good people made it possible for the Quincy church to retain possession of their church. It was very noble and generous indeed, and the names of Mr. and Mrs. Denhart will always be revered by the members of the Luther Memorial church.

In addition to raising the $18,000, with which the property was encumbered when Rev. Schueler took charge eleven years ago, the congregation has spent over $900 in repairs and improvements, besides paying every cent of the current expenses. It is a great achievement, and the pastor and his congregation deserve the heartiest congratulations of every citizen of Quincy on this occasion.

Rev. H. L. Yarger, D. D., field secretary of the Board of Church Extension, had planned to be in Quincy on September 3d, but he has been in failing health for some time and has just gone through a very severe attack, and necessitated his removal to Colorado for recuperation at this time. Dr. H. H. Weber, the general secretary of the Board, was invited, but found it impossible to make arrangements. However, he sent a cheering letter of congratulations. Other letters of congratulations were read from Dr. Hartman, general secretary of the Board of Home Missions, and from Dr. H. A. Ott, former pastor of the church. Dr. Schueler then introduced Rev. S. J. McDowell, field secretary of the Home Mission Board, who delivered the address.

After the sermon Rev. Schueler stepped in front of the altar and gave a short history of the church, giving a complete résumé of the struggle and the victory. The officers of the church took their places in front of the altar. The congregation arose, and everybody joined in singing "Praise God from Whom All Blessings Flow," while the flames devoured the papers. Rev. McDowell then pronounced the benediction, and the inspiring services were over.

During the services a splendid musical program was rendered.

[*Church News on pp. 18, 20, 21.*]

Like a morning bird my soul
Springs singing upward into the deeps of heaven
Through world on world to follow Infinite Day. —Mrs. Muloch-Craik.

HONOR ROLL

Churches that Have Increased Pastor's Salary

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Cal.
305. Zion church, Buffalo, N. Y.
306. St. James' church, Westboro, Mo.
307. E. Kishacoquillas charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. White Deer Valley charge, Montgomery, Pa.
316. St. Paul's church, Ardmore, Pa.
317. German Lutheran, Hanover, Kan.
318. German Lutheran, Holland, Ia.
319. St. Mark's church, Newport, Ky.
320. Lutheran church, Mt. Union, Pa.
321. Zion church, Everett, Pa.
322. Nittany, Pa., charge.
323. Moxham church, Johnstown, Pa.
324. Scalp Level, Pa., pastorate.
325. First church, New Kensington, Pa.
326. St. Paul's church, Lionville, Pa.
327. First church, Beardstown, Ill.
328. St. James' church, Ashland, Pa.
329. Lutheran church, Duncansville, Pa.
330. Lutheran ch., Mt. Holly Springs, Pa.
331. Zion church, Lebanon, Pa.
332. First church, McCool Junction, Neb.
333. Orangeville, Ill., pastorate.
334. Mt. Joy charge, Gettysburg, Pa.
335. First church, Braddock, Pa.
336. Lutheran pastorate, Glasgow, Pa.
337. Bethany church, Central Bridge, N. Y.
338. St. Matthew's, Schuylkill Haven, Pa.
339. Luth. church, Mt. Holly Springs, Pa.
340. Ravenswood church, Chicago, Ill.
341. Zion church, Hollidaysburg, Pa.
342. Emmanuel church. Chatham, N. Y.
343. Hebron church, Leechburg, Pa.
344. Trinity church, Keyser, W. Va.
345. Lilly, Pa., pastorate.
346. First church, Cincinnati, Ohio.
347. Emmanuel church, Etna, Pa.
348. St. Paul's church, Denver, Colo.
349. McClure charge, McClure, Pa.
350. Oshkosh charge, Neb.
351. Christ church, Bridgeton, N. J.
352. St. Trinitatis church, Jersey City, N. J.
353. Trinity church, Grand Rapids, Mich.
354 St. John's church, New Freedom, Pa.
355. Messiah church, Constantine, Mich.
356. English church, Minersville, Pa.
357. St. John's church, Belleville, Pa.
358. Ch. of Reformation, Baltimore, Md.
359. Lutheran charge, Breezewood, Pa.
360. St. Paul's ch., Richmondville, N. Y.
361. Oberlin charge, Oberlin, Pa.
362. Trinity church, Herkimer, N. Y.
363. First church, Dayton, Ohio.
364. Pearl City charge, Pearl City, Ill.
365. Tabernacle ch., W. Philadelphia.
366 Lutheran charge, Smithville, Ohio.
367. Grace church, Westminster, Md.
368. Lutheran church, Petersburg, Pa.
369. Lutheran church, Amsterdam, N. Y.
370. St. James' church, York, Pa.
371. Lutheran pastorate, Rossville, Pa.
372. Lutheran charge, Accident, Md.
373. Upper Bermudian charge, Idaville, Pa.
374. St. Peter's church, Easton, Pa.
375. First church, Richmond, Ind.
376. Lutheran charge, Monroeville, Ind.
377. Amity church, Lena, Ill.
378. Grace church, Louisville, Ky.
379. Lutheran church, Oconomowoc, Wis.
380. Luth. pastorate, New Bloomfield, Pa.
381. Bittinger charge, Bittinger, Md.
382. Lutheran pastorate, Hampstead, Md.
383. Zion's church, Shipman, Ill.
384. St. John's church, Jersey Shore, Pa.
385. First church, Tyrone, Pa.
386. First church, Lancaster, Ohio.
387. ———?

Leechburg, Pa.—Grace Lutheran congregation expressed the esteem felt for its pastor, Rev. Wm. Hesse, D. D., and regret caused by his departure to another field, in a set of resolutions which said, in part:

"That we hereby express our sincere regrets on account of his departure from our midst.

"That, in recognition of his potent influences for good in our church, in our town and in our community, we hereby also express our appreciation of his untiring efforts in our behalf.

"That, for his fearlessness, for his zeal, for his ability, for his thoroughly Christian spirit and for his aggressiveness at all times in the Master's cause, we commend him most heartily to the people of his new charge."

TWO WEEKS AT NORTHFIELD, MASS.

BY REV. A. B. MILLER

Twenty-two years ago we paid our first visit to Northfield, and have always regarded the Christian Worker's convention we there enjoyed as a special blessing of our heavenly Father, and always thought that, 'at a convenient season," we would go there again. That convenient season came on the 7th of August, when, in company with our good Brother Shultz, we set out for the convention. We were there from the morning of the 8th to the evening of the 21st, and can truly say: It was a privilege of inestimable value to the minister of the gospel as well as to any other Christian worker.

The Northfield Moody Institution of 22 years ago was very small as compared with what it is to-day. It has indeed become a veritable university for religious education, as well as a Mecca for the Christian pilgrim.

The Girls' School, or Female Seminary, of East Northfield, together with the Mount Hermon School for Young Men, now equipped with many magnificent fireproof buildings, have accommodations for about 1,200 students, while there are about 500 more applications pending. These young people are under religious, moral and intellectual training, the stress being put in the order named.

During June, July and August there are great religious gatherings here, such as Students' conventions, Young Women's conferences, Christian Workers' conventions, etc., for which the most thoroughly equipped orthodox Christian teachers the world affords are sought as teachers.

At the Christian Workers' convention which just closed the five regular instructors—four of whom had one hour each day—were Rev. Dr. Ross, of Toronto; Rev. Dr. Hutton, of Glasgow; Rev. Dr. Holden, a Scotchman, now of London; Rev. Dr. Thompson, of London, and Mr. Jacoby, of Chicago. Besides these there were a number of other eminent men, such as Dr. Torry, the evangelist; Dr. Brown, general secretary of the Presbyterian Board of Foreign Missions; Fred B. Smith, secretary of the International Layman's Movement; Dr. Davis, secretary of Mission Work among Foreigners in America; Dr. Francis, the great pulpit orator of Boston; several members of the McCauley Mission and the Christian Rescue Home of New York, and missionaries from various foreign fields, etc. And nearly every one of these seemed to be absolute master of the subject he presented.

There were nine regular services each day: the first a prayer service at 7 a. m., and the last some special topic at 8 p. m. We took in eight of them nearly every day—and often wished that every one whom Christ has called to labor in his vineyard might enjoy the same blessed privileges; for all these men, while they represent various denominations, are thoroughly orthodox teachers of God's word, believing in justification by faith, and in Christian growth or development through a life that is hid with Christ in God which will of necessity delight to do his will. As one of them aptly put it: "Neither the mere historical, on the one hand, nor the mere emotional on the other, can ever transform a sinner into the image of Christ."

A HIT

What She Gained by Trying Again.

A failure at first makes us esteem final success.

A family in Minnesota that now enjoys Postum would never have known how good it is if the mother had been discouraged by the failure of her first attempt to prepare it. Her son tells the story:

"We had never used Postum till last spring when father brought home a package one evening just to try it. We had heard from our neighbors, and in fact every one who used it, how well they liked it.

"Well, the next morning Mother brewed it about five minutes, just as she had been in the habit of doing with coffee without paying special attention to the directions printed on the package. It looked weak and didn't have a very promising color, but nevertheless father raised his cup with an air of expectancy. It certainly did give him a great surprise, but I'm afraid it wasn't a very pleasant one, for he put down his cup with a look of disgust.

"Mother wasn't discouraged though, and next morning gave it another trial, letting it stand on the stove till boiling began and then letting it boil for fifteen or twenty minutes, and this time we were all so pleased with it that we have used it ever since.

"Father was a confirmed dyspeptic and a cup of coffee was to him like poison. So he never drinks it any more, but drinks Postum regularly. He isn't troubled with dyspepsia now and is actually growing fat, and I'm sure Postum is the cause of it. All the children are allowed to drink it and they are perfect pictures of health." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Devotional and Practical.

WHERE ARE OUR DEPARTED?

BY JOEL SWARTZ.

(Adapted from my poems, p. 92.)

The lips of the vanished in silence are sealed,
And sealed are the portals through which they have passed;
No whisper, no token, no hint has revealed
What followed the moment we knew as their last.

Oh, where do the sleepers awaken again?
Where blushes the morning that kindles their sky?
To us who, alas, in these shadows remain,
They cannot or will not return to reply!

No unsocial silence debarred them while here,
From pouring the full heart, whatever the change;
But now their withdrawal, if still in our sphere,
Is sadly perplexing and wondrously strange.

Thus musing, I notice a soft, silver fold,
Depends from a bough of the sweet-budding spring;
Its meshes innumerable crawling worms hold,
Which shut out the gold of the butterfly's wing!

Perhaps thus environed in murky airs dense,
We could not respond to the vanished who live;
Or maybe so dull is the bodily sense,
That we to their questions no answer can give!

Ah well! it is better we here may not find
The vanished of earth in their loftier sphere;
That might the sweet ties of the present unbind,
And hinder the duties imperative here.

And maybe the burdens we properly bear,
Might pass to their shoulders, so true to the last;
And call them again all those wanderings to share,
In Life's weary journey through which they have passed.

And would we recall them; the sainted and blest!
To hear the recitals of us who complain?
And would we, disturbing the calm of their rest,
Be selfish enough thus to wound them with pain?

No, No! and no never! were eyes but unsealed,
The mountains around us would kindle with fire!
Bright hands would reach forward assistance to yield,
And touches and whispers our faith should inspire!

And eyes would look down from a witnessing cloud,
With sympathies keen and an interest intense;
While close to the front of the bright-winged crowd,
Our loved ones should minister help and defense!

And high over all, at the end of the race,
Our all-conquering Captain, in glory should stand;
With cheer for our hearts and smiles on his face,
And crowns for our heads in his nail-pierced hands.

JOEL SWARTZ.

Sanford, Florida, August 18, 1911 (my 84th birthday).

AT EVENTIDE

I love to connect our word "serene" with the Latin word for evening, as well as with its own mother-word *serenus*—clear or bright.

Often, after a windy, stormy day, there comes at evening a clear, bright stillness, so that at evening time there is serenity as well as light. So often in life's evening there comes a lull, a time of peaceful waiting "between the lights," the burden-weighted heat of the day behind, the radiance of eternity before. Perhaps the day has been in truth "life's little day," swiftly ebbing to its close; perhaps the worn, tired pilgrim has lived even beyond the measure of threescore years and ten. In either case it is in truth the evening.

The dear face reflects "eternity's wonderful beauty," the sweet, serene spirit is freshened by dew from the heavenly Hermon, the fragrance of evening flowers fills the air, the songs of birds come in tender, satisfied cadences, and even the clouds which remain are enriched and made radiant by rays from the Sun of Righteousness.

We whose evening is not yet are entranced with the exquisite blending of the warm human affection with the celestial flame kindled from the sacred altar. With hushed souls we minister and are ministered unto, until, too soon, the twilight time is past, and the evening and the morning have become the eternal day.—Exchange.

WHY MR. CONVERSE WAS A CHRISTIAN

To Mr. Henry Pringle Ford we are indebted for a copy of a letter written by the late Mr. John H. Converse in March, 1905, in response to a request from a minister that he write an answer to the question, "Why Am I a Christian?" The letter was written in pencil while traveling on a train, and is remarkable for the simplicity and directness with which this eminently successful business man set forth the reasons for the faith that was in him. Here was a man rich in this world's goods, great as a captain of industry, a mighty man among his fellows, who, nevertheless, recognized keenly his own littleness and weakness and need before God and his absolute dependence upon his Lord for the true riches. Here is the letter, and may it be the means of leading some one else to a similar child-like faith in God:

"By the grace of God, I try to be a Christian because I am conscious of my own natural sinfulness and selfishness, and find in Jesus only my hope of salvation from my sins and from the punishment due to them.

"I am a Christian because the life and teachings of Christ impress me as the most sublime and perfect system of truth ever revealed to man. Surely 'no man ever spake like this man.' No human philosophy can so satisfy the soul.

"I am a Christian because I feel the need of a strength which only an all-perfect and an omnipotent being can give. In human helplessness there is no adequate resource except in the all-perfect power and wisdom of Him 'who doeth all things well.'

"I am a Christian because Christ has revealed to me the love of God, and I feel that I may trust Him implicitly to care for me and protect me. His ways are ways of pleasantness, and all His paths are peace.'

"And, finally, I am a Christian because I feel that the only true way of happiness and peace, both for this life and the life which is to come, lies in following, as nearly as may be, in the footsteps of the Lord Jesus Christ. JOHN H. CONVERSE."

—The Presbyterian Advocate.

GETTING AHEAD OF OURSELVES

The record we need to break is our own. Life lags when our yesterdays are better than our to-day. The trials of a child were for a child. Grown-up people are expected not only to endure more than the child, but to endure it better. The rivers that disturbed the early explorers and travelers have been bridged, and the mountains that seemed impassable have been tunneled. The man who has lived his years and has bridged no chasms and tunneled no difficulties has not employed the grace of God to the best effect. The temptations and the trials will continue to come, but the record of our dealing with them should become more nearly perfect with each going day. We may yet get ahead of many people, but out prize comes only in our getting ahead of ourselves.—Christian Advocate.

—God bless the good-natured, for they bless everybody else.—Beecher.

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CHURCH NEWS

Altoona, Pa.—The brief summary of the parochial report of Temple Lutheran church, for the synodical year ending August 31st, shows a gratifying growth and expansion, in consideration of the fact that this congregation was organized only three and a half years ago, by the pastor, Rev. Dr. C. M. Aurand. Accessions by baptism, confirmation and certificate, 36; present communicant members, 271; present baptized members, 340; Bible school enrollment, 240; Woman's Home and Foreign Missionary society, 45; Temple Young Ladies' Mission Band, 25. Offerings for benevolence, $472; for pastor's salary, etc., $1,600; for church property, $2,858; Bible school offerings, $340; W. H. and F. M. society and Temple Mission Band, $75; Total for synodical year, $4,930. Value of church property, $12,000.

On Tuesday evening, September 13th, a reception was given Mr. Harry Gerhardt, the field secretary of the Missionary and Brotherhood movements of the General Synod. The unique feature was the planning and arranging of the banquet by the men exclusively and the serving of same by eight boys of the Sunday-school. Addresses were made by Mr. Gerhardt, the associate pastor, Rev. W. R. Wiend, D. D., Rev. P. G. Bell, William Alloway and H. J. Aukerman, general secretary P. R. R. Y. M. C. A., interspersed with musical numbers by a quartette. X.

Anniversary at Gordon, Pa.—The work in St. Paul's church, Rev. Paul Froehlich, pastor, has been moving along in an encouraging manner. During the months of May and June the pastor made a complete Lutheran census of the town of Gordon, with the following interesting results. The population of Gordon is estimated at 1,200 souls. Of the 250 families of the town, just about one-half are Lutheran families. The number of persons in Lutheran homes, therefore, runs between 500 and 600. The number of confirmed Lutherans residing in Gordon is 260, with an additional 20 confirmed members who are non-residents. The communicant membership of St. Paul's church is 220 persons. The total enrollment in the Sunday-school is about 300, while in the two Christian Endeavor societies there are 125 members. Two members of the Christian Endeavor society attended the International convention at Atlantic City in July.

The largest mid-summer communion in the history of the church was celebrated on July 23d. There were 180 members present at the Lord's table, a few of whom had not communed for many years. The offering on this occasion amounted to more than $50.

From the 24th of July to the 12th of August the pastor and family enjoyed a vacation at their homes in Harrisburg, Pa. During the week beginning August 21st, ten of the members of the Boys' Brotherhood connected with the church, along with the pastor, had a very pleasurable camping trip near Frackville, Pa. It was the time of their life for many of the boys who had never gone camping before.

The recent event of greatest importance in the Gordon congregation occurred from Septembr 3d to 8th. From Sunday until Friday of that week a series of eight special services was held to celebrate the 35th anniversary of the organization of the church. The congregation had never before celebrated any anniversary in its history. This first effort along these lines met with great favor and with decided success.

The congregation embraces about 75 persons who joined the church during the first twenty years of its history. These persons were organized into half a dozen special committees to arrange for the week of celebration. All worked faithfully, and the results were gratifying. For all of anniversary week the auditorium was nicely decorated with flowers and flags or banners of various designs. The choir rendered beautiful musical selections at all of the services. The audiences at the various meetings were large and enthusiastic, the church being especially crowded on Sunday evening and on the closing night. The anniversary was made virtually a town affair, for invitations had been sent to all the homes in Gordon. It was also a home-coming week for many of the former members of the church, as invitations had been sent to all who had moved away from Gordon who were at one time members of the congregation.

During the first ten years of its history the Gordon congregation was connected with St. James' church of Ashland as one charge. In 1886, however, St. Paul's church of Gordon became a separate charge. During the 35 years of its existence the church has been served by the following ministers: Rev. O. D. S. Marcley, 1876-'78 (deceased); Rev. D. E. Rupley, 1878-'79; Rev. J. H. Weber, D. D., 1879-'86 (deceased); Rev. W. G. Thrall, 1886-'87; Rev. C. M. Sandt, 1888-'91; Rev. A. R. Glaze, 1891-'96; Rev. G. E. Hipsley, 1896-1900; Rev. P. E. Bierbauer, 1900-'04; Rev. E. E. Schantz, 1904-'08; Rev. C. R. Myers, 1908-'10; the present pastor since November, 1910. A disastrous fire destroyed St. Paul's Lutheran church, in the year 1890. The present edifice of brick construction is an honor both to the congregation and to the Lord.

Of the eight living former pastors of St. Paul's it was the great pleasure of the congregation to have six return for anniversary week. The two who were unable to return are Rev. G. E. Hipsley and Rev. W. G. Thrall.

The anniversary exercises were opened on Sunday morning, September 3d, with a special sermon by Rev. D. E. Rupley. He took as his text Matthew xi. 28. Following this church service, the Sunday-school held its regular sessions, 230 persons being present. Addresses were delivered by Revs. Rupley and A. R. Glaze, and by Mr. A. J. Wagner, and his brother, Mr. W. E. Wagner, who is the present superintendent of the school. On Sunday afternoon an interesting meeting for the boys was held. Rev. I. W. Bingaman, of Ashland, made an earnest appeal along the line of "Character Building."

The main anniversary service was held on Sunday evening. The anniversary sermon was delivered by Rev. D. E. Rupley. Congratulatory remarks were added by Rev. Glaze. Several letters of greeting were read, after which the charter members of the congregation were given opportunity to speak. There were ten of the surviving charter members present at this service. A telegram of sympathy and good wishes was ordered sent to Rev. Hipsley at Red Hook, N. Y.

Monday night was Sunday-school night. The school was largely represented, and rendered a pleasing program. The address of the evening was given by Rev. A. R. Glaze.

Tuesday night was men's night, and the speaker on this notable occasion was Rev. C. M. Sandt. He addressed the large body of men present in a stirring manner on "Loyalty to the Church and to Christ." Rev. M. F. Good also participated in this service in honor of the men of the congregation.

The ladies of the church had the place of honor on Wednesday evening, for this was ladies' night. Rev. E. E. Schantz spoke to the assembly of women in an able manner. Rev. Good again assisted in this evening's exercises.

Christian Endeavor night came on Thursday. The two Christian Endeavor societies attended in large numbers, and the general audience also was gratifying. The Endeavorers had special part in the program of the evening, to the delight of all present. Rev. P. E. Bierbauer had come to present the message at this meeting. His address on "Christian Service" was listened to with much profit. At the close of the service Rev. C. R. Meyers greeted the audience with appropriate remarks.

The closing service of the week was held on Friday evening. This was termed congregational night. Four ministers took part in the exercises. Prayer was offered by Rev. I. W. Bingaman, and the Scripture lesson read by the pastor. Rev. M. F. Good spoke first. In a very encouraging and helpful way he impressed the fact that the church is an organization which pays. Rev. C. R. Myers then gave the final message, in which he forcefully and with lasting impression spoke of "The Church's Greatest Need—Spirituality." Remarks were made by persons in the audience, after which all adjourned to the basement of the church to enjoy refreshments served by the ladies. A delightful feature of this final service was the special music by the choir of the German Lutheran church of Ashland, appreciated by all.

EAST PENNSYLVANIA SYNODICAL BROTHERHOOD

The Officers of the East Pennsylvania Synodical Brotherhood, with the endorsement of the president of the East Pennsylvania Synod, announce a special address in the interests of the Laymen's Movement, on Wednesday evening, October 4th, during the synodical session in Seventh Street Lutheran church, Lebanon, to be followed on Thursday morning by a most important meeting of the Synodical Brotherhood, subject to the approval of synod, to consider routine business, to discuss vital questions pertaining to the Brotherhood work, and to elect officers.

Among the topics to be discussed are: 1. "What is the Essential Work of a Brotherhood?" 2. "What can we do to have Every Layman of our Church a Reader of our Church Literature?" 3.

"What can we do to get Every Church of our Synod to Adopt the Up-to-date, Practical Business Methods of Finances: (a) the Duplex Envelope; (b) the Every Member Canvass." It will readily be seen how important it is that every Brotherhood be officially represented. We suggest that every organization of men in our churches, whether identified with the National Lutheran Brotherhood or not, at a regular or special business meeting, elect one or more delegates to attend the Wednesday evening and Thursday morning sessions, October 4-5.

Names of accredited delegates should be sent to Rev. E. G. Miller, D. D., Columbia, Pa. Let every man who reads this remember that he is expected to see that his church is represented. Our organization is not complete, and you should help get men interested. Come yourself, whether a delegate or not.

Dinner and supper can be had at the church: 75 cents for both meals; 50 cents for dinner; 35 cents for supper.

CROLL KELLER, *Secretary.*

PASTORS WANTED

The efforts put forth by the missionary superintendent and others in the synod to secure pastors for the vacancies have certainly brought some good results for the Pittsburgh Synod. We have a large number of new men, and they are good, aggressive ones, too. But the older synods are still looking around for good preachers, and this synod has become the place where the churches paying better salaries expect to find good strong ministers, and as result we are still looking for more men to fill other vacancies. We need some aggressive pastors for mission work, both in the rural and in the city missions. Probably someone who is a reader of your valuable paper will answer these calls for service.

Kittanning Charge.—This charge is composed of two congregations, and the pastor preaches each Sunday in each church. They have no parsonage, and the salary is $1,000 per year. He lives in Wickboro, a suburb of Kittanning, and drives to the country church nine miles.

Millvale.—This mission is located in "Greater Pittsburgh," and has a good congregation and a splendid field for service. It pays $1,000 per year salary and has no parsonage. Rents are about $20 to $25 per month.

Grove Chapel Charge.—This charge of two churches is situated in Indiana county, about six miles from the town of Indiana, the county seat; it is two miles to trolley and railroad station, has two churches about six miles apart, pays $600 and free parsonage. It lies in a beautiful section, and we would be glad to hear from some one who would take up this work.

St. Paul's, Vandergrift Heights.—This congregation is about forty miles from Pittsburgh, and is in one of the best sections of the synod. It has a self-supporting congregation and pays $1,068, and the pastor pays $14 per month for the house until they have paid for the property. The field is a good one for an aggressive pastor to work.

If there are any ministers who would like to visit either of these places and will send me their names, I will forward them to the secretary and make arrangement for their convenience. Designate which one or ones, and it will be helpful to us.

J. ELMER BITTLE,
Miss. Supt., East Pittsburgh, Pa.

VISITATION OF SYNODS

By the General Secretary of Board of Education

Tuesday, September 26th, New York Synod, Brooklyn, N. Y.

Wednesday, October 4th, East Pennsylvania Synod, Lebanon, Pa.

Thursday, October 5th, Central Pennsylvania Synod, Middleburg, Pa.

Friday, October 6th, Alleghany Synod, Everett, Pa.

Monday, October 9th, West Pennsylvania Synod, Gettysburg, Pa.

Thursday, October 12th, East Ohio Synod, Newcomerstown, Ohio.

Friday, October 13th, Northern Indiana Synod, Hoagland, Ind.

Saturday, October 14th, Wittenberg Synod, Plymouth, Ohio.

Sunday, October 15th, Springfield, O.

Tuesday, October 17th, Miami Synod, St. Paris, Ohio.

Wednesday, October 18th, Olive Branch Synod, Cicero, Ind.

Friday, October 20th, Maryland Synod, Taneytown, Md.

A MATTER OF FOOD SENSE

It is Easy to be Healthy and Happy in Summer if One Eats Only Simple and Nourishing Foods.

The ability to keep healthy and happy all the year is a matter of temperament and food knowledge. Many people are happy when they are puffing and perspiring. Their digestions are in good order, their livers and other eliminating organs work normally and naturally. They know enough to cut out the high-protein, heat-making foods and live on simple, nourishing and easily digested foods.

No Summer dietary is complete without shredded wheat biscuit, the food that contains all the body-building nutriment in the whole wheat grain and is steam-cooked, shredded and baked. Eaten with milk or cream or with fresh fruits of any kind two of these biscuits are a complete and perfect meal and will keep the body in fine condition for either work or play.

Shredded Wheat is the best Summer food because it supplies the most strength-giving, easily digested food material in smallest bulk. The crispness of the shreds compels thorough mastication, hence they are quickly permeated by the digestive fluids and are assimilated when the stomach rejects all ordinary foods.

Most families have to give the cook a "day off" every week or so during the year. The cook's "day off" generally means an "off day" for the entire family in most homes. It need not be an "off day" however, when there is shredded wheat biscuit or Triscuit in the home. Being ready-cooked and ready-to-serve it is easy to prepare a delicious, nourishing meal with shredded wheat and fresh fruits of any kind. For wholesomeness and strength-giving material nothing in the food line can equal this combination. It will supply all the strength needed to keep the stomach sweet and clean and the bowels healthy and active.

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autumn and winter catalog 1911-12

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Young Women's Column

THE GIRLS WE WANT

The girls that are wanted are home girls,
Girls that are mother's right hand,
That fathers and brothers can turn to,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folk,
Ready and anxious to please.

The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts;
They are wanted for mothers and wives;
Wanted to cradle in loving arms
The strongest and frailest of lives.
—Selected.

A GIRL WHO HAD TO MAKE HER LIVING

BY J. C. WAYNE

In 1908, just as the "hard times" were coming on, Molly Butler was left alone in the world, with a capital of determination, no special training, and one hundred dollars. The circumstances of loss and death which left her alone to fight her own battles need not be told here, nor will I dwell on the lack of special education which debarred her from skilled employment in the city. For some weeks she studied the situation at the house of an aunt who offered her temporary asylum, then she heard of five acres of land and an old farmhouse that could be rented, and she went there. Fortunately the rent of the place, and the cost of the few odds and ends of dilapidated furniture the house contained, came well within her capital of a hundred dollars.

When she took possession in May she had twenty dollars left, but the furniture was hers and the house and five acres for a year. One mile away is a village of twenty or more houses, through which runs a trolley line. Fifteen miles distant by this trolley is a well-known summer resort. Between the village and the resort, at irregular intervals, are scattered summer cottages which grow larger and more pretentious as they approach the resort. Her only immediate neighbors are an old man and his wife who grow things for the city market. Their land joins hers, and their house is but a few rods away.

Molly is strong and energetic, but her knowledge of country resources at this time was limited. Half of her twenty dollars was promptly expended in quince bushes, for she had heard that they were profitable; and she was much taken aback when the old man informed her bluntly that it was money wasted. Quinces were too risky for rented land, he said; what she wanted was something which would yield quick and sure returns.

This was her first mistake, and, though it involved but ten dollars, it was ten dollars that could ill be spared. Already she had spent five for provisions, and now she let half of the remaining five go to the old man for plowing and preparing the old garden behind the house, and the other half for seeds. The rest of the land she would have to leave for a while yet.

On first inspection she had thought the old house uninhabitable, but, by changing a few window sashes and adding a door hinge and latch here and there, she had rendered two or three of the rooms possible to use. The kitchen was the best of them, and in one end of the long, low-ceilinged room was a huge fireplace in which were swinging crane and andirons, just as they had been used seventy-five years before. This fireplace would answer all present needs of cooking and heating.

The old garden was enclosed by high stone walls, and along these were rank growths of weeds and half-wild garden herbs, and even of bushes. Molly spent many hours between her seed planting in digging them out and working over the soil. There were many plans forming in her mind for another year—beds of strawberries and asparagus and rhubarb and parsley, and of early vegetables—for these, the old man said, there was a good demand among the neighboring cottages, and, if grown early enough to escape sharp competition, they could be sold to advantage in the city. And besides these, Molly was looking forward to a poultry yard, which the old man did not have, and to growing cress in the brook which flows across the foot of her five acres, and to other things which she had read about as being profitable and suited to girls. But she would have to wait and work into them little by little, as best she could, for she had no money. When she spoke of her plans to the old man, however, he shook his head sagely and said she had better put one iron into the fire at a time.

One day the old man asked if she would be willing to help him wash and bunch vegetables occasionally, as most of his time was taken up in disposing of his product at the cottages and in the city, and his wife was too feeble for such work. After that Molly spent half of each day with him, and, though the earnings were not large, they were considerably more than her expenses, and the work was of value to her as an object lesson. In June she helped him to pick strawberries, and, later, his currants and gooseberries and raspberries. When the strawberry vines sent out new runners, she purchased several thousand and paid for them with work. By setting them in June, he said, she would have a good crop the following year. She also set raspberry runners, and put in cuttings of currants and gooseberries.

But it was a hard year, and, having only her scanty wages, progress was slow and almost disheartening. In the fall the old man obtained for her the "looking after" of several of the cottages whose owners returned to their city homes. In the kitchen of one of these she took up her abode, and thus was enabled to pass the winter more comfortably than she could have done in the old house. As her duties required her only to open and air the cottages once each week, she had much spare time, and this she utilized in making frames and sashes for the hotbeds and cold-frames that she intended to start late in the winter.

In March she returned to her house, for the weather had grown sufficiently open for her to go back and forth to the cottages. When their owners returned and relieved her of her duties, she found herself in possession of eighty dollars. With this she had her entire five acres plowed and made ready for cultivation, and purchased seeds, provisions, and a few necessary tools, expending the last twenty dollars in hiring a man for a month to help her with the harder work. In June the strawberries netted her enough to tide her through the summer.

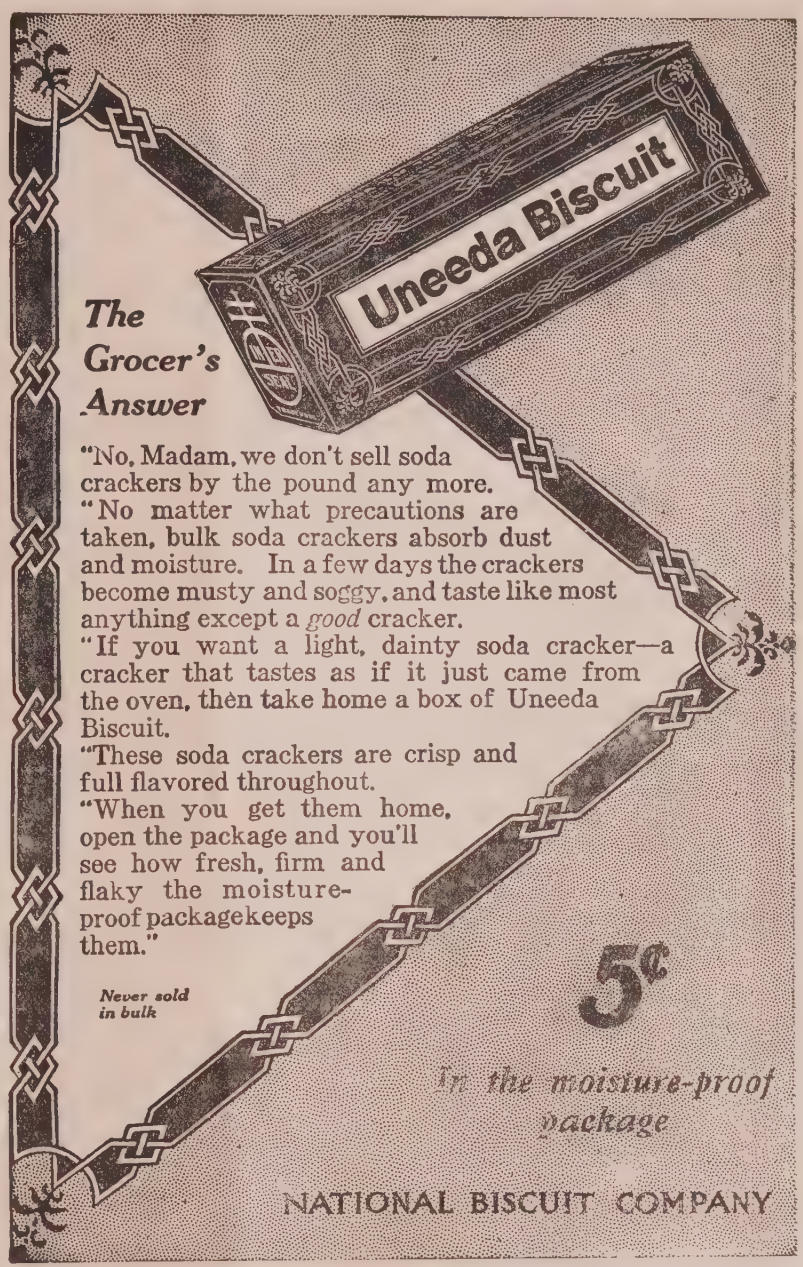
This was only three years ago. To-day Molly employs a half-grown boy regularly by the year. She owns a cow and horse, and she has a second-hand delivery wagon, in which the boy takes produce to the markets. She has tried poultry and given it up—not because she does not think it would pay, but because she likes fruit-growing better, and considers the two incompatible. The strawberry bed has been increased to an acre, and she has long rows of blackberries and raspberries, and of currants and gooseberries. The yearly rental she has changed to a long lease, with the privilege of purchasing at any time at a fair market price. This purchase she contemplates in the near future; and when the land is hers, she will put at least an acre in early grapes, and another in peaches and pears and quinces. Quinces, she believes, will pay on her own land, especially now that immediate money returns are not imperative. Growing vegetables for market she has given up, except in a very few hotbeds, the yields from which command fancy prices. Cress growing has also been tried and abandoned; it was an extra iron in

the fire which interfered with more congenial work.

Of course many discouragements and losses have been met with, which are known only to Molly. herself. But her success has so far exceeded her expectations that the first two years can now be looked back upon with satisfaction. However, were it to be done over again, she declares that she could save at least a year by devoting all her first money to strawberries, and adding other fruits as she could work her way to them. But, for all that, she believes she could make a living at poultry by devoting all her energies to it; and also at some of the other things which she has tried and abandoned. Where there is a will there is a way, as well with girls as with boys.—Advance.

A GOOD HABIT TO CULTIVATE

If you have put off doing little tasks around the house till they have piled up mountain high, there is a little plan that has been found to work wonders: Write out a list of all the things that you want to do and never get to, such as writing a note of thanks; returning a borrowed sheet of music; writing off that recipe for some friend; mending the hole in the curtains; putting the patch on that torn place in the wall paper; cleaning out the desk drawer, or of hanging out the woollen outer garments to air. Write these down and all the other things that you ought to do, and that take only a few minutes each. Then take one day out of the week and do at least ten of them. As soon as you have finished one, cross it out with a pencil and note how pleasant it is to see the list decreasing. Probably you will get through the list so fast and will be so enthusiastic at the end that you will be looking around for other things to do, for it gives such a satisfaction to see some long dreaded task completed. If you can find the time to do ten in one day, make a list of those that need attention first and do those in one week. Those who have the fine habit of doing every little thing as it comes up and of keeping their clothes, work and other affairs in good order all the time, will laugh at this method. Simply get into the habit of doing each thing just the instant it needs it. If a button comes off your glove, sew it on then and there and don't put them away without repairing rips or cleaning them when they need it. Mend your stockings as soon as they come from the wash, and never let a pile of clothes accumulate to mend. This sounds fine, but we procrastinators need some little way to fool ourselves with, anyway, just at first till we have acquired the system.—Woman's Companion.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THE FUSSY GIRL

The fussy individual, if a girl, thinks that she can do wonders and accomplish more in a day than you can in a week; if age brings wisdom, she learns that your one piece of work brought to a careful conclusion is worth more than her half a dozen messy failures, which, if any one may chance to bear a resemblance to what it should be, is found on a close inspection to be only scamped, and quite worthless.

While, if she be a woman, she is convinced that she has been specially sent by Providence to prevent others from growing careless and lazy, and putting too much confidence in those around them, and generally setting on their lees—that's how she puts it—but the recipients of her kind attentions say that her advent is a tornado that knocks them breathless, and gives them a world of trouble to get their belongings together again after she has kindly scattered them to the four winds of heaven.

The fact is, the individual who fusses, be she girl or be she woman, gets on one's nerves. One wishes that one could pick out one's sensibilities, wrap them in wool, and pack them away properly labeled until she has passed by. Then, perhaps, one might be able to endure her, even, perhaps, in a way, enjoy her, much as we appreciate the piece of stodgy cake which our hostess assures us, was made and baked by herself in her cook's absence. And while murmuring "How clever of you!" we are inwardly wondering how we can dispose of it without giving ourselves dyspepsia.—Presbyterian Banner.

Young Men's Column.

A SONG WITHOUT MUSIC

Vote, man, vote!
If you think the gang embezzles people's power
Do not stay at home and grumble by the hour,
Nor, in feeble spite, turn on your neighbors sour—
Go and vote, man, vote!

Vote, man, vote!
When you catch "the ring" in any fraud or trick,
If you do not vote you have no right to kick;
You can break it up; then go and knock it quick,
With a vote, man, vote!

Vote, man, vote!
Where there's a wrong there's sure to be a right;
When you do not vote 'tis but yourself you spite.
Do not be a sneak and keep out of the fight—
Go and vote, man, vote!

Vote, man, vote!
Do not call yourself a live American,
Nor pretend to love your country or your clan;
Never claim to be a "decent sort of man"
Till you vote, man, vote!

Vote, man, vote!
'Tis the noblest thing that any man can do
For himself and home and all that's good and true.
If you are a man—a man all through and through—
You will vote, man, vote!

Vote, man, vote!
It's a sacred trust that you must never break;
For your country's good, and for your honor's sake,
Never sell yourself, nor any bargain make,
When you vote, man, vote!

—Saturday Evening Post.

A PERSONAL LETTER TO THE THEATER-GOER

THE ELMS.

Dear Dick: Your letter bearing on the theater question has worried me a good deal and I'm going to tell you just what I think about it.

You say, "I only go to good plays, never patronize vaudeville or shows I know nothing of. I'm glad, very glad you don't, but are you quite sure the plays you enjoy are really good? How many of Shakespeare's plays or the dramatized novels (you say you enjoy those), have absolutely nothing immoral in them, nothing that would cause a pure woman to blush? I think you must agree with me that it is the exceptional play that contains nothing immoral.

You say, too, "I get a better idea of great masterpieces when I see them played." Honest Injun, Dick, is it the intellectual stimulus you appreciate or is it the mere pleasure and excitement of the story?

Did you ever think *why* certain novels are put on? Too often, these plays appeal strongly to the emotions. East Lynne was once very popular. Will you tell me why? If Fox's "Martyrs" should be presented tomorrow night, how much would you pay for a box? I'm thinking some of you people who want clearer ideas of books would be missing.

Then, Dick, we both know the life that stage people lead is not the life we would choose for our friends.

Would you like to see your sister act the part the other fellow's sister acts? Would you like to see your wife in the arms of whatever man the manager assigns to the part? Would you not rather death should take that little girl of yours than to give her up to the life thousands of girls on the stage are leading? If you don't want these things in your life don't impose them on some other fellow.

I grant that your staying away will not stop the show, but it is the thousands of people who demand this evil, that perpetuate it. You are helping, unconsciously, perhaps, to create the demand that lives be thrown into this great vortex that our people of leisure may be "amused."

People are horrified when a young man or girl gives to mission work a whole life of service, but smile with satisfaction if they make a success of some paltry part on the stage.

A groan for those who save men, a smile for those who ruin them. You can never know of the many hundreds, who, failing in their work, either suicide or live out wretched lives in some unmentionable business.

Who is to blame for those lost souls and wrecked lives? The owners of the theaters? The authors of the plays? The managers of companies?

All these might do their best and yet fail did not the public accept and patronize the productions, many of which are a disgrace to witness. They demoralize and degrade the spectators, what must be the effect on the actors!

And thousands of church members countenance this thing, and say, "Oh, the shame of it! There's no harm in going to a good show." Where do they draw the line? I'd as soon trust a Christian who says, "I only patronize high-class wine-rooms."

Now, Dick, be square, if Jesus Christ came as a guest to your home would you ask him to go with you to see the best show that ever was played? Would he go, if you did ask him? *If you can't ask him to go with you, don't go without him.*

I think you're a Christian, Dick, living a clean life, you wouldn't do a thing that would cause your brother to stumble, and yet, Dick, forgive me if this seems rather harsh, you are wrecking your influence with some of those you would give worlds to help, just by this one thing. Did you ever hear a crowd of young people discuss this question? If you did you probably heard, "I don't think it's wrong, for so-and-so goes and he wouldn't do it if it was wrong"; or perhaps you hear, "Yes, so-and-so is a fine Christian, isn't he! Saw him at the theater last night and to-day he tried to get me to be a Christian. Not on your life! When I'm a Christian, I'll give up such things as theaters, cards, and dancing."

You are the best person somebody else knows. You may not know who but some one is looking to you as an example.

"Some one has almost accepted him,
Some one is looking to you,
And may be lost if your light grows dim,
Some one is looking to you."

It's up to us to let our light shine as brightly as we can make it, and I can't help but feel that sinners are right when they criticise us Christians for indulging in things that wreck lives.

Christ didn't say, "Go into all the world and enjoy yourselves," but, "Go, preach." And I like to think that our lives and deeds and sacrifices preach as loudly as words.

And, Dick, life is too short to waste in gratifying our own pleasure. Some day, the Master will come for you. Where will he find you? You cannot be sure that it will not be at the theater, or the ballroom, or the gaming table, unless you cut out these things from your life.

I remember you always liked to be at some work when your father came home. If you happened to be playing and your work was unfinished, you would drop your game in a hurry that he might find you at your task. Won't you do as much for your Heavenly Father's approval? Then, Dick, you've promised him you'd try to do whatever he would like to have you do. Do you think he would like you to spend his money, his time, his talents (for you belong to him, do you not?), in going to see plays that are causing the ruin of souls he died to save?

I hope I have helped you a little. Forgive me if I have seemed harsh. This subject touches me very closely and I long to help some one to see as clearly as I do the mighty wrong of the theater. As ever yours,

TOM.

—Watchword.

—Both the wise man and the fool yield to necessity; only the wise man yields first; the fool, last.

THE BURNING DECK BOY

Few people know that the "Boy on the Burning Deck" is not a myth, but an actual fact, and still fewer know that the man who gave the order for the destruction of the vessel, on whose deck the aforesaid boy stood, was born in Jamaica Plain, and lived there till his royalist father, who objected strenuously to the American Revolution, transplanted him to England, where he served under Nelson in the battle of the Nile.

The boy was French, son of the admiral of the French ship l'Orient, and that was the vessel that blew up with the immortal boy standing by the mainmast.

The boy's unconscious destroyer, Captain Benjamin Hallowell, was born in the old Boylston house, still standing at the corner of Boylston and Center streets, in Jamaica Plain. The house was built in 1726 by the Boylstons, and afterwards passed to the rabid royalist, Benjamin Hallowell, after whom the captain was named.

The old man lived in Jamaica Plain long enough to make himself unpopular when the American Revolution broke out. The son had been early sent to England for his education, and he became one of the seven American-born men to attain distinction in the British navy.

In the battle of the Nile Captain Hallowell had command of the ship Swiftsure, which ran down the luckless l'Orient. When Captain Hallowell gave the command for the French vessel to be blown up, he knew nothing of the 13-year-old son of the French admiral, who, "foolishly but heroically, obeyed his stern father's order, "Don't leave the vessel till I give you permission," and his "proud, though childlike form," graced the doomed vessel when she "with fragments strewed around the sea."

Captain Hallowell afterwards heard the sad tale and was much moved by it. The boy called out three times in agony to his father, he learned, but stood resolutely by the mainmast, though his father lay cold in death.

So much moved was the captain that he had a coffin made in the boy's honor, out of the floating fragments of the l'Orient, and sent it to his friend and patron, Lord Nelson, with the story of the boy's bravery, and expressing deep regret for the young hero's untimely end.

Nelson had the coffin placed in the cabin in remembrance of the boy, and Captain Hallowell himself told the tale to the then widely known poet, Felicia Hemans. Her sympathies were immediately excited and she immortalized the boy in her sentimental, but immortal verses, and she named him wisely, "Casabianca, White Soul."—Newburyport News.

GREAT BECAUSE FIRST GOOD

A story told of Gerhardt, a German shepherd boy, illustrates the fact that he who is faithful over a few things will become the ruler over many.

One day he was watching his flock, which was feeding in a valley on the border of a forest, when a hunter came out of the woods, and asked: "How far is it to the nearest village?"

"Six miles, sir," answered the boy. "But the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track, and said: "My lad, I am very hungry and thirsty. I have lost my companion and missed my way, leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods and may be eaten by the wolves or stolen by the robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt very firmly. "My master pays me for my time and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I had stolen them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food, drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and I"—

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, to make me break my word to my master. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said: "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendant came up; and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around.

The Duke was so pleased with the boy's honesty that he sent for him shortly after that and had him educated. In after years Gerhardt became a great and powerful man, but he remained honest and true to his dying day.—Selected.

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For the Children.

THE GOOD-NIGHT ANGEL

BY L. M. MONTGOMERY

The good-night angel comes at eve
Across the quiet hills,
And tucks the sleepy blossoms in
Beside the meadow rills.
On uplands wide each drowsy bird
He cradles in its nest,
And in the dewy valley far
Rocks the wild winds to rest.

He pauses in his gracious guise
Where little children play,
And blesses each before he speeds
Upon his kindly way.
And ere he passes back to heaven
Beyond the sunset bars,
To watch the babies, birds and buds,
For lamps he lights the stars.

MOTHER GOOSE

That was her real name, and not a fictitious one, as many people believe.

Elizabeth Foster was born in Charlestown, Mass., a town near Boston, in 1665. Her family being Puritans, she was reared, as other little maidens then were, "to be industrious." She was also taught to cook and sew and spin. On Sunday she went to the meeting-house and sat demurely quiet through the long sermon, and on week days went to the free school and learned to read, write, and count.

Little Elizabeth was, nevertheless, a mirth-loving child, and greatly beloved by her playmates.

History does not tell us how early she began to produce her little rhymes. At the age of twenty-seven she was wooed by a widower named Isaac Goose, who had ten little motherless goslings. Her family, and indeed Elizabeth herself, opposed the match, but at length her kind heart was softened by the pitiful plight of Father Goose and his little goslings, and she finally married him.

Then six children of her own were added to the number, making sixteen in all. No wonder poor Mother Goose tells us that "she had so many children she did not know what to do."

She probably sang them to sleep at night to "Rock-a-by, baby, on the tree top," or by "By-o, Baby Bunting, father's gone a-hunting," and on wash days they merrily rubbed to "Rub-a-dub-dub, three maids in a tub."

When Joshua and Gilfillian took the pails and went to the top of the hill behind the house for water and disaster befell them, she probably made them laugh, even while the tears stood in their eyes, and they were being plastered up with vinegar and brown paper, by singing "Jack and Jill went up the hill."

She also put into rhymes the tragedies that occurred in the neighborhood, telling of the children that were drowned, "Sliding on the ice, upon a summer's day," and about the poor pussy that the naughty Johnny Green put in the well.

But finally the flock were all scattered. Father Goose departed this life, and poor Mother Goose was left all alone. Then her favorite daughter, Elizabeth, who had married Thomas Fleet, a printer, prevailed upon her to make her home henceforth with them, and to this fortunate circumstance we owe it that thousands of children all over this land have been made happy by her simple little jingles.

Dear, merry Grandmother Goose thus came to live among another flock of little ones in Pudding Lane, Boston.

Thomas Fleet had a printing office of his own, and to his wise head came the thought that if his own children were so pleased and entertained by his mother-in-law's fun, why might not others be also? So he began to write down her jingles whenever he got a chance to do so, following her about the house and even asking for more, as the children did.

One day Mr. Fleet laid before Mother Goose's amused and astonished eyes the first volume of the now famous book. How she laughed when she turned to the title-page and found pictured thereon a goose with its mouth wide open! It bore this title: "Songs for the Nursery; or, Mother's Goose's Melodies for Children, Printed by T. Fleet at his Printing House, Pudding Lane, 1719. Price, two coppers." Her historian tells us that for thirty-eight years she lived to add new rhymes to each new edition, and died in 1737 at the age of ninety-two, "her name a household word, dear to children, her memory blessed by mothers in many hands."—Our Companion.

THE STORY OF A LEAD PENCIL

The other day I was talking, in imagination, with some lead pencils that were lying on my desk. Taking one in my fingers, I asked it several questions: "Where did you come from? What are you made of?"

Then the pencil in my hand said: "I have the wood that you see, and the lead that makes the marks, and a rubber at this end, you see."

"O," I said, "that reminds me of our boys and girls. They, too, have an outside and inside. They have body and soul."

The body needs food and exercise. The soul lives in the body, is that which lives and loves.

Then I said to the pencil: "But why are you called a lead pencil? What is your business here?"

"Why, I am here to help doctors and lawyers and preachers and business men and everybody—to help folks write down their thoughts. In other words, to put themselves down in marks."

"O," I said, "that is just why the boys and girls are here. They are here for some good purpose, to make good works, good deeds, in beautiful living."

"But how do you do your work?"

"O, some one took me and sharpened me—put a point on me," said the pencil.

"O," I said, "that is just what home training and the school and the Church and the Sabbath school are trying to do for our boys and girls—trying to give them point, ability, to be used so that they can form character, and in life self-restraint and righteousness."

The other pencil, which was lying on the table, spoke to me in this manner: "Am I not just as good as that brown pencil you have been talking to? Of course I have a different shape. I have another color; I am yellow. But may I not be useful also?"

"Yes," I said; "for you have wood, lead, and rubber as well as this brown pencil."

And here, boys and girls, let us learn the missionary lesson. Indians and the people of heathen lands have bodies and souls, though their color and dress may not be like ours.

Then I said to the pencil: "That rubber on the end—why is that there?"

"O," said the pencil, "that is to rub out my errors and mistakes."

And oh, how many mistakes we make in life! But remember, boys and girls, that there is a Friend who is willing to attach himself to your life, who is able to rub out all your mistakes. His name is Jesus. He is the Savior. We need him all the time, that we may be able to get self-mastery and grow more loving, lovable, and useful. We need him, not only to save us from our bad marks, but to enable us to make better marks every day.—Selected.

Hair Help

Ayer's Hair Vigor has no effect whatever upon the color of the hair. It cannot possibly change the color in any way. But it promptly stops falling hair, and greatly promotes growth. Ask your doctor if you should use it.

J. C. Ayer Co., Lowell, Mass.

New Publications.

BOOK REVIEWS

The Bible and Modern Life. *By Clayton Sedgwick Cooper. 16 full-page, half-tone illustrations. Funk & Wagnalls Company. Pp. 224. $1.00 net.*

Mr. Cooper is International Secretary for Bible Study under the auspices of the International Committee of Young Men's Christian Associations, and his recent articles on the Bible in colleges in the "Century," have attracted wide attention. His conviction is that the Bible presents a field for study that ought to make a powerful appeal to the mind of every serious person, and the reason it does not do this always, he believes, is because it is not studied in relation to the needs of our modern life. The purpose of this volume is to suggest how this may be done. It deals not only with the subject of teacher training and equipment, but with the question of organization. Efficiency here, Mr. Cooper holds, is as essential as at any other point. There are chapters on "Succesful Organization and Conduct of Bible Study," "Bible Study in Small Classes," "Large Organized Bible Classes," "Bible-study Courses and Literature," the "Bible as a Means of Service." These chapters are preceded by some informing pages on "Why Men Study the Bible," "The College-man, the Church and the Bible," and "Bible-study among Men in the Orient." A very helpful volume to pastors and workers in Sunday-schools, and interesting and profitable for the general reader.

Christian Faith and the New Psychology. *By David A. Murray, D. D. Late Principal of the Osaka Theological Training School. Fleming H. Revell Co., New York. Pp. 384. $1.50 net.*

Do evolution and modern psychology invalidate the supernatural element in Christian faith? That is a question that is giving many earnest minds much trouble these days, and it is the question that Dr. Murray essays to answer. His answer is, no! On the contrary, he finds in the evolutionary interpretation of nature what he holds to be even firmer ground for belief in a personal Creator, and in such psychological phenomena as thought-transference and the hypnotic state, and in the two or more centres of consciousness in the individual new points of departure for vindicating the great Christian verities of revelation, inspiration, miracles, prayer, the incarnation and the tri-personality of the Godhead. Of course, some of the scientific and psychological theories with which he works are as yet but tentative explanations of the phenomena involved, but it is assuring to have such a clear showing, that even if proved, these theories are not destructive of the foundations of faith. An admirable piece of Christian apologetics.

The Minister's Companion. *Compiled by David G. Wylie, Ph. D., D. D. Thomas Nelson & Sons, New York. Pp. 123.*

This manual, beautifully printed and bound in flexible leather, is a compendium of forms and Scripture selections for about all the important occasions in ministerial service. It goes beyond liturgical selections for celebrating the sacraments, the conduct of funerals, the solemnization of marriage, laying of corner-stones, dedicating churches, etc., and includes appropriate Scripture selections pertinent to the impenitent, to mourners, the sick, the convalescent, the dying, with brief prayers for various occasions. It is an unusually comprehensive manual, and an interesting feature of it is that its Scripture selections are taken from the American Revision of the Bible.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. *Edited by Samuel Macauley Jackson, D. D., LL. D. Vol. X. Reusch—Son of God. Complete in Twelve Volumes. Funk & Wagnalls Co., New York. Pp. 499.*

This great work is nearing completion. But two volumes more after this one will be needed. We have noted in these columns the successive volumes as they have appeared and have called attention to their high and uniform excellence. There is no other work in the English language to take the place of this scholarly and comprehensive Encyclopedia, and it will be found to be a practical necessity in the library of every working pastor, teacher and editor. We have consulted it with increasing satisfaction, and are eagerly awaiting the appearance of the remaining volumes.

Conservation of National Ideals. *Fleming H. Revell Co., New York. Pp. 187. 50 cents net.*

This is the Home Mission Text-Book for 1911-1912, published under direction of the Council of Women for Home Missions. It discusses the problem of alien races and various creeds as it exists in America. Mrs. D. B. Wells writes the chapter on "A Conserving Force;" Prof. Steiner on "What to do for the Immigrant;" Ray Stannard Baker on "The Problem of Race;" Prof. Rauschenbusch on "The Church and Social Questions;" Elizabeth B. Vermilye on "Non-Christian Faiths in America;" and Dr. Charles Thompson on "Christian Conservation." An excellent hand-book.

The Discontented Clam and Other Stories. *By Francis T. Hazlewood. Illustrated by his Daughter, Charlotte Hazlewood. Sherman, French & Co., Boston. Pp. 67. $1.10 net.*

An excellent children's book, in which, through the adventures of animals, who tell their own stories, a good deal of natural history is taught and moral lessons are impressed on the youthful mind. The stories combine instruction, humor, pathos and entertainment. The kind of a book parents want for the boys and girls, full of pictures illustrating animal life and habits.

From the Rabbis to Christ. *By H. L. Hellyer. Westminster Press, Philadelphia. Pp. 87. 25 cents.*

A very human document this, being a personal narrative of the way in which one brought up in the strictest sect of the Jews found his way to Christian faith. Prof. Green, of Princeton, in the introduction, gives a short sketch of Mr. Hellyer. Incidentally this booklet is suggestive of the reasons for accepting Christ that would be most likely to appeal to a Jew.

Lutheran Confirmation Certificate. *By S. E. Ochsenford, D. D. Pilger Publishing House, Reading, Pa. 15 cents.*

An attractive combination of certificate with twenty-two brief chapters of Christian instruction.

The Rugged Way. *By Harold Morton Kramer. Illustrated by F. Vaux Wilson. Lothrop, Lee & Shepard Co., Boston. $1.35 net; postpaid, $1.50.*

This is a story of great wrong, great suffering, great renunciation, and great reward. The scene opens in an Eastern city, where the hero is overwhelmed by calamity upon the very evening of his betrothal, and, unwilling to admit that it is not all the result of his own transgression, he takes the consequences like a man. Later, he finds that to re-establish himself is treading a "rugged way." He flees to free life in the great Northwest, which the author knows well. Then comes redemption through love that declares itself in the very shadow of death, heroic sacrifice, and a climax of unexpected joy. Mr. Kramer presents situations that bring out the deep human emotions, and characters of strength, while the moral lesson of the book is no less striking than its dramatic power.

The Pew to the Pulpit. *P. Anstadt & Sons, 224 Apsley street, Philadelphia. Pp. 64. 20 cents.*

A booklet that is the result of the question, "What would you have me say to the preachers?" addressed by a member of the Philadelphia Lutheran Ministerial Association to fifty men, regardless of church affiliations. The responses are from men in all walks of life, lawyers, teachers, doctors, editors, business men and manual toilers. They make very interesting reading, and can be read and pondered with much profit by preachers.

A Christian's Habits. *By Robert E. Speer. Westminster Press, Philadelphia. Pp. 114. 50 cents.*

Mr. Robert Speer needs no introduction or commendation as a writer on devotional and practical Christian themes, especially for young men, to whom his forthright method strongly appeals. This attractively printed and bound gift book deals with such important subjects as the Christian's habits of prayer, duty, thinking, spending, hopefulness, high-mindedness, lowliness, decision, etc.

The Wonder Lady. *By Ella Lowery Moseley. Illustrated by John Goss. Lothrop, Lee & Shepard Co., Boston. $1.00 net; postpaid, $1.10.*

The "Wonder Lady" is the affectionate name given by poor children to a most attractive, but very mysterious young lady who does a vast amount of good. A skilful and devoted young physician is continually finding tantalizing traces of her until he is almost ready to give up his nicely pre-arranged marriage. But with this he must give up the fortune he earnestly desires for founding a hospital for children. You will find out what Dr. Marsh did if you begin the book, and you will not blame him, either.

The Gate Beautiful. *The Story of a Day. By David James Burrell. American Tract Society, New York. Pp. 71. 50 cents net.*

Five discourses in Dr. Burrell's well-known style on the events connected with the healing of the man at the Beautiful Gate of the Temple.

Nancy's Pilgrimage. *By Margaret Sherwood. Westminster Press, Philadelphia. Pp. 165. 60 cents.*

A republication in permanent form of the excellent little story that was printed first in "Forward," where it was enjoyed by so many readers.

An Artizan Missionary on the Zambesi. *By Rev. John MacConnachie, M. A. American Tract Society, New York.* Pp. *157. 50 cents net.*

The thrilling life-story of a lad, born in Lanarkshire, Scotland, who, though not a preacher but an artizan, became a beloved and efficient co-worker with Francis Coillard in opening up Central Africa to civilization and the gospel. The materials are largely drawn from Mr. Waddell's interesting letters and journals. Something fresh and inspiring in missionary literature, and a desirable addition to missionary libraries.

Joan of Rainbow Springs. *By Frances Marian Mitchell. Illustrated by F. Vaux Wilson. Lothrop, Lee & Shepard Co., Boston. $1.35 net; postpaid, $1.50.*

This novel centres about Joan herself, a precocious girl, the centre of many uncommon happenings. The scene quickly shifts from Vermont to "Rainbow Springs," a resort in a beautiful oasis of the Colorado Desert in California, where stirring and tragic scenes crowd each other, amid all of which the remarkable Joan rises superior to every situation.

Recitations and Dialogues. *Arranged by Mary E. Priest. The Westminster Press, Philadelphia. Pp. 232. 35 cents.*

A manual of recitations and readings for the Sunday-school, covering not only the great festival days, but Childrens' Day and Rally Day, etc. Will be found very suggestive by those having Sunday-school programs in charge.

Secular News

Home

Sixty persons were poisoned by eating cold-storage chicken in Chicago.

Frosts damaged the tobacco crop of Connecticut to the amount of $250,000.

The Chinese cruiser Hai-Chi is visiting the eastern ports of the United States.

Rear Admiral Chang Phi Kwang, of the Chinese Navy, was a visitor in Washington.

Thomas Henry Carter, formerly United States Senator from Montana, died in Washington.

President Taft completed all arrangements for his 13,000-mile swing through the Far West.

Colonel John J. T. McCook, one of the members of the fighting family, died in Long Branch, N. J.

Thieves blew open the vault of the Bank of Montreal, in New Westminster, B. C., took $258,000 and escaped.

So intense was the heat in Kansas City, Mo., last week that many of the younger school children were sent home by their teachers.

President Taft, in a lengthy statement on the trouble in the Bureau of Chemistry, decided not to ask for Doctor Wiley's resignation.

Announcement was made in Pittsburgh that orders have gone out from New York reducing the price of products of the United States Steel Corporation.

One thousand cotton growers, officials, bankers and professional men of the South met at Montgomery, Ala., to devise means of rebutting the Federal figures on the crop and to obtain higher prices.

Foreign

Admiral Togo returned to Japan from his tour of the world.

Whole villages in Asiatic Turkey have been wiped out by cholera.

A fire in Antwerp, Belgium, caused a damage estimated in millions.

The plot of Monarchists in Portugal has proved serious, many soldiers and civilians being implicated.

A serious rebellion has occurred in Chengtu, China, where the soldiers have refused to obey instructions.

The Republic of Portugal has been formally recognized by Great Britain, Spain, Germany, Italy and Austria.

It is reported from Shanghai, China, that two American missionaries have been killed in the province of Szechuan.

Many persons were killed in a demonstration at Vienna to demand the importation of foreign meat by the Government.

A serious conflict between Portuguese troops and the people is reported to have occurred at Amarante, thirty-eight miles from Oporto.

The revolt in Szechuen province, China, is fast gaining ground, and the Pekin Government has ordered large forces of troops to the scene.

Premier P. A. Stolypin, of Russia, was shot twice by an assassin while attending the opera at Kiev last Thursday. He died from his wounds on Monday night.

The eruption of Mt. Etna continues, the stream of lava threatening the railroad stations on the mountains and the villages. 20,000 persons have been driven from their homes.

The Cairo vernacular journal, "El Kokattam," learns that here have been unearthed in Samaria some pieces of pottery bearing notes of the correspondence exchanged between the Prophet Elisha, King Ahab and Queen Jezebel.

Temperance and Reform.

JUDGE LINDSEY'S TEMPERANCE DECLARATION

The Hon. Ben B. Lindsey, the famous and beloved "boys' judge" of the Juvenile Court of Denver, and author of the stirring book on political righteousness and corruption, "The Beast and the Jungle," makes for the readers of the "Sunday-School Times" the following declaration of his own present practice and belief:

I am a Total Abstainer.

On occasions I have taken wine at banquets and dinners, and there was a time when, on the advice of friends, I used wine after hard work; but I think that was one of the most dangerous and most foolish things I ever did.

It is only within recent years that I have determined to be a total abstainer, because I think it best for my physical and moral health, and because I wish to set a good example to others.

I believe that every boy and girl should be taught to avoid liquor in any form, as he would be taught to avoid poison in any form. The consumption of liquor, no matter in how small a quantity, when taken in the form of beer, wine or whiskey, etc., is simply another form of slowly poisoning the body.

I wish every boy in America would keep the pledge to refrain from intoxicating liquor of any kind or character as a beverage; to do all in his power to end the drink habit and the liquor traffic; and to abstain from the use of tobacco in any form.

I have been in the Juvenile Court ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any other habit that is more responsible for the troubles of these boys than the vile cigarette habit. No pure-minded, honest, manly, brave, gentle boy will smoke cigarettes.

The Pupil and the Teacher

By LUTHER A. WEIGLE, Ph. D.

Professor of Philosophy, Carleton College

Voluntary Testimonials of Non-Lutheran Educators

"It strikes me as a good piece of work and as deserving of wide circulation."—*Irving King, the State University of Iowa.*

"I beg to acknowledge receipt of the second volume of your Teacher-Training Course, and to say that I heartily endorse its being placed upon the list approved by the International Committee."—*M. G. Brumbaugh, Superintendent Public Schools, Philadelphia.*

"Your book, 'The Pupil and the Teacher,' has been read and examined and is hearily approved. It is fine in plan and execution, and is a most worthy contribution to the Sunday-school work."—*H. M. Hamill, Chairman of Committee on Education, Methodist Episcopal Church, South.*

"Knowing something of Dr. Weigle's class-room work and estimating very highly his ability as a scholar, I was prepared to find in his book not only a hand, but such a treatment as would be complete treatment of the matter in clear and luminous for the ordinary Sunday-school teacher. I congratulate you very heartily on being able to place in the hands of your teachers so judicious and satisfactory a help in that preparation."—*George R. Merrill, Secretary Minnesota Congregational Missionary Society.*

"I have been greatly impressed with the strength and breadth and wisdom of the book. It ought to be given the widest possible circulation. It ought, for the good of the cause, to go into the hands of Sunday-school teachers of all faiths. The book can do a world of good if it is given a chance. I trust you can find some means for giving it to others than Lutherans. I am a life-long Congregationalist, but I can find nothing in the book that unfits it for use by anyone. I could recommend it in the highest terms to my Church. It is a virile, scientific work on Christian pedagogy and the teaching of spiritual truth."—*F. E. Lurton, Superintendent Public Schools, Anoka, Minn.*

This book is now ready at 50 cents a volume, net, in cloth, or 35 cents, net, in paper.

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Church Notices.

SYNODS

Northern Illinois Synod

The 61st annual convention of the Synod of Northern Illinois will meet in St. John's Lutheran church, Sterling, Ill., October 20-24, 1911. PHILIP H. R. MULLEN, *Sec'y.*

Wittenberg Synod

The annual convention of the Wittenberg Synod will be held in the Lutheran church at Plymouth, O., Rev. F. B. Heibert, pastor, beginning Friday evening, October 13, 1911.
W. CURTIS LAUGHBAUM, *Sec'y.*

Southern Illinois Synod

The 10th annual convention of the Southern Illinois Synod will convene in the First Lutheran church, Dongola, Ill., Rev. S. D. Steffey, pastor, September 28—October 1, 1911.
S. D. STEFFEY, *President.*

Nebraska Synod

The 38th annual convention of the Synod of Nebraska will convene in Kountze Memorial Lutheran church, Omaha, Neb., Rev. O. D. Baltzly, Ph. D., pastor, October 11-15, 1911. R. M. BADGER, *Sec'y.*

Central Illinois Synod

The 45th annual convention of the Synod of Central Illinois will be held at Quincy, Ill., in the Lutheran Memorial church, Rev. Edward P. Schueler, D. D., pastor *loci*, October 11-15, 1911. FRANK S. DELO, *Sec'y.*

Olive Branch Synod

The 64th annual convention of Olive Branch Synod will be held at Cicero, Ind., the Rev. M. R. Mohler, pastor, beginning Tuesday evening, October 17, 1911.
THOMAS A. ESTELL, *Sec'y.*

Kansas Synod

The 44th annual convention of the Lutheran Synod of Kansas will meet on Tuesday evening, October 17, 1911, in Trinity Lutheran church, Abilene, Kansas, Rev. W. H. Schrock, pastor.
G. G. CLARK, *Secretary.*
E. T. STAUFFER, *President.*

Synod of Central Pennsylvania

The 58th regular convention of the Lutheran Synod of Central Pennsylvania will be held in Emmanuel Lutheran church, Middleburg, Pa., Rev. Jerome M. Guss, pastor *loci*, October 4 to 8, 1911. This date is one week later than the regular time, postponement being occasioned by the primary election on September 30th. W. M. REARICK, *Sec'y.*

Miami Synod

The 68th annual convention of the Lutheran Synod of Miami will be held in Zion Lutheran church, St. Paris, Ohio, Rev. A. C. Martin, pastor, October 16 to 19, 1911. The examining committee will meet Monday, October 16, at 10 o'clock. Delegates will please notify the pastor *loci* of their coming. Bring your minutes of last synod with you; the supply on hand is limited.
H. W. HANSHUE, *Sec'y.*

Synod of Iowa

The 57th annual convention of the Synod of Iowa will be held October 12-17, 1911, in the First Lutheran church, Cedar Rapids, Iowa, Rev. Charles Warren Maggart, D. D., pastor. All candidates for examination are requested to meet the examining committee on October 12th. Pastors and lay delegates will please notify the pastor *loci* of their coming and the time of their arrival.
W. LUTHER BRIGHT, *Sec'y.*

Northern Indiana Synod

The 57th annual convention of the Synod of Northern Indiana will convene in the Antioch church, Hoagland, Ind., Rev. A. K. Mumma, pastor, October 10, 1911. Opening service at 7:30 p. m. Trains leave Ft. Wayne at 6:25 a. m. and 12:25 p. m. going south; Decatur, 7:54 a. m. and 3:07 p. m. going north. Delegates please notify pastor *loci* as to time of their arrival.
ADDISON D. GILBERT, *Sec'y.*

Synod of New York

The Synod of New York will hold its fourth annual convention at Brooklyn, N. Y., September 25th to 29th, in St. Matthew's church, 6th avenue and 2d street, Rev. G. B. Young, pastor. Opening services Monday evening. To secure the reduction in railroad fare, delegates must obtain certificate from ticket agent when ticket is purchased. Those wishing accommodations should write to the pastor *loci*, 458 Third street, Brooklyn. Rates, $2.00 per day. PAUL W. KOLLER, *Sec'y.*

East Ohio Synod

The 76th annual convention of the East Ohio Synod will meet in St. Paul's Lutheran church, Newcomerstown, Ohio, Rev. O. C. Kramer, pastor, beginning its sessions Tuesday evening, October 10, 1911.
J. H. HEDGES, *Sec'y.*

Pittsburgh Synod

The annual meeting of the Pittsburgh Synod will be held in the Lutheran church of Apollo, Pa., Rev. H. E. Berkey, pastor, October 16-20, 1911. The parochial reports should be returned at least one month before the meeting of synod.
H. C. EDMAN, *Sec'y.*

West Pennsylvania Synod

The 87th annual convention of the West Pennsylvania Synod will convene in Christ Lutheran church, Gettysburg, Pa., Rev. H. Anstadt, pastor *loci*, October 9, 1911. Monday evening the Rev. H. C. Alleman, D. D., will be installed as Professor of Hebrew in the Theological Seminary. Rev. E. Weigle, D. D., and Rev. H. C. Alleman, D. D., will deliver the addresses, after which we shall have the synodical communion.
U. E. APPLE, *Sec'y.*

East Pennsylvania Synod

The 70th annual convention of the East Pennsylvania Synod will be held in the Seventh Street Lutheran church, Lebanon, Pa., Rev. M. H. Stine, D. D., pastor *loci*. The convention will be opened Monday evening, October 2d, at 7:45 o'clock. The synod will remain in session until Thursday evening. The pastors are referred to the circular letter for information regarding the entertainment of synod. All delegates arriving Monday afternoon and Tuesday will be met at the train and escorted to the church, where they will register. Then they will be assigned and conducted to their place of lodging. Pastors will kindly inform the pastor *loci* of their arrival. GEORGE A. GREISS, *Sec'y.*

Alleghany Synod

The 71st convention of the Alleghany Lutheran Synod of Pennsylvania will meet Thursday evening, October 5th, 1911, in Zion's Lutheran church, Everett, Pa., Rev. F. J. Matter, pastor *loci*.

Those concerned please note the following "standing resolution:" "*Resolved*, That representatives of literary and theological institutions and of church boards be heard on Friday afternoon of the synodical convention, and that addresses be limited to twenty-five minutes."

The examining committee meets on Wednesday evening, October 4, 1911, in the church parlor, where all candidates for license or ordination shall appear.
REV. W. H. BRUCE CARNEY, *Sec'y.*

MISSIONARY CONVENTIONS

Northern Illinois Synod

The 34th annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Northern Illinois will be held in Lena, Ill, Rev. C. E. Derr, pastor, October 10th to 12th, 1911.
(MRS.) L. A. BEARD, *Cor. Sec'y.*

Kansas Synod

The Kansas Synodical W. H. and F. M. Society will convene in Abilene, Kans., October 18-19, 1911. All delegates and visitors desiring entertainment will please send their names to the pastor, Rev. W. H. Schrock, two weeks previous.
MRS. W. H. SCHROCK, *Rec. Sec'y.*

North Branch Conference

The W. H. & F. M. Society of North Branch Conference of the Susquehanna Synod will hold its annual meeting in St. John's Lutheran church, Espy, Pa., Rev. O. E. Sunday, pastor, on September 21, 1911.
MRS. H. C. MICHAEL, *Sec'y.*

Wittenberg Synod

The 31st annual convention of the W. H. and F. M. Society of Wittenberg Synod will convene in the Lutheran church, Leipsic, Ohio, Rev. Scherk, pastor, October 10-12. Delegates and visitors desiring entertainment please notify Miss Bertha Konst, Leipsic, Ohio, as soon as possible.
MRS. W. C. LAUGHBAUM, *Rec. Sec'y.*

East Pennsylvania Synod

The 32d annual convention of the Woman's Home and Foreign Missionary Society of the Synod of East Pennsylvania will be held in Pottsville, Pa., Rev. C. M. Nicholas, pastor, October 11, 12, 13, 1911. Credential cards are to be sent to Mrs. P. C. Shimer, 606 Laurel street, Pottsville, Pa. All societies are urged to send delegates.
B. B. HARKER, *Sec'y.*

Olive Branch Synod

The 30th annual convention of the Woman's Home and Foreign Missionary Society of the Olive Branch Synod will be held at Cicero, Ind., October 18th and 19th, Rev. M. R. Mohler, pastor. MRS. J. L. GORE, *Sec'y.*

Miami Synod

The 33d annual convention of the Woman's Home and Foreign Missionary Society of the Miami Synod will be held in the First Lutheran church at Lancaster, Ohio, October 3-8, 1911. The names of all delegates should be sent, as early as possible, to Mrs. William M. Smith, 103 N. Columbus street, Lancaster, Ohio. Delegates shall go direct to the church.
MRS. T. BRUCE BIRCH, *Sec'y.*

Maryland Synod

The 29th annual convention of the W. H. and F. M. Society of Maryland Synod will be held in St. John's church, Thurmont, Md., Rev. M. L. Beard, pastor, October 11-13, 1911. Delegates will receive railroad orders, as usual. Visitors may have them by applying to Miss Mary Baylies, 1210 West North avenue, Baltimore, Md.
MRS. JAMES P. REESE, *Rec. Sec'y.*

Pittsburg Synod

The 32d annual convention of the Woman's Home and Foreign Missionary Society of the Pittsburgh Synod will be held in the First Lutheran church, Braddock, Pa., Rev. S. T. Himes, Ph. D., pastor, October 3d, 4th and 5th, 1911. Delegates wishing entertainment will please send their names to Mrs. Simon Stump, 220 Camp avenue, Braddock, Pa., not later than September 15th. First session of convention Tuesday afternoon at 2 o'clock. ELENORA DEMMLER, *Sec'y.*

Nebraska Synod

The 31st annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Nebraska will convene in Kountze Memorial church, Omaha, Rev. O. D. Baltzly, Ph. D., pastor, October 10th to 12th. Auxiliaries are entitled to two delegates; churches having no societies are requested to send visitors, missionary societies of the German Nebraska churches are invited to send delegates.
MAUDE S. MARTIN, *Sec'y.*

West Pennsylvania Synod

The 30th annual convention of the Woman's Home and Foreign Missionary Society of the West Pennsylvania Synod will be held in St. Mark's Lutheran church, Hanover, Pa., Rev. C. M. Stock, D. D., pastor, October 18th to 20th, 1911. Names of delegates should be sent on or before October 2d to Mrs. Horace D. Becker, 308 Carlisle street, Hanover, Pa. The first session will open Wednesday 2.00 p. m.
JENNIE M. STREVIG, *Sec'y.*

West Branch Conference

The 21st annual meeting of the West Branch Conference of the Woman's Home and Foreign Missionary Society of the Susquehanna Synod will be held in Christ Lutheran church, White Deer Valley charge, near Montgomery, October 5, 6, 1911, Rev. S. F. Tholan, pastor. All delegates must arrive at Montgomery by the east-bound Reading 10.24, and west-bound Pennsylvania 10.25. The entire conference will be driven three miles to church. Names of delegates should be sent to Mrs. S. F. Tholan, Montgomery, Pa., R. F. D. 1, not later than September 27th.
CARRY MOWRY, *Sec'y.*

New York Synod

The W. H. and F. M. Society of the Synod of New York will hold its 3d annual convention at Schenectady, N. Y., October 10-12, in First Lutheran church, Rev. U. H. Graves, pastor. It will open with an afternoon session. Delegates' names should be sent to pastor *loci*. The convention is to be self-entertaining. The rates per day for rooms will be from 50 cts. upwards. For dinner and supper, served at the church, 35 cts. and 25 cts. respectively. Those coming in on the electric cars should get off at the Armory.
MARY F. ST. JOHN, *Sec'y.*

CONFERENCES.

North Branch Conference

Of the Susquehanna Synod will convene in Grace Lutheran church, Sunbury, Pa., Rev. Jas. A. Hartman, pastor, September 25-26, 1911. REV. E. M. GEARHART, *Sec'y.*

West Branch Conference

Of the Susquehanna Synod will convene in Pottsgrove Lutheran church, Pottsgrove, Pa., Rev. J. Ernest Zimmerman, pastor, October 30 and 31, 1911.
J. ERNEST ZIMMERMAN, *Sec'y.*

Science and Health.

NEGLECT OF THE TEETH AND ITS RESULTS

BY PAUL GARDNER WHITE, D. M. D.

An eminent writer, speaking upon this subject, says: "The stomach may be compared to a stove; the food, to the fuel consumed by the stove; and life, to the heat given off by the glowing coals." The stomach is an excellent stove, and will burn much bad fuel, but have a care lest it rebel and the fire be extinguished. To maintain a vigorous and sustained vital glow, the food taken into the stomach must be thoroughly ground by the teeth and mixed with the saliva, and it must not be mingled with any deleterious accumulations in the mouth.

Good health demands thorough digestion; thorough digestion demands thorough mastication; and thorough mastication demands sound and healthy teeth. Ulcerated roots and decayed teeth, an inflamed mouth and vitiated saliva are poorly fitted to supply the stomach with food that can be properly digested and assimilated.

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Professor Pawlow, with his marvelously skilful investigations of workings of the digestive secretions, and Dr. Cannon, of the Harvard Medical School, by the aid of persistent and patient X-ray studies, explain how it is that earned appetite and thorough mouth-treatment of food are preliminary necessities for easy digestion, and that disturbances or shocks of any sort during the process stop digestive proceedings and endanger health. They show us, too, that, when the mouth is accustomed to do all that it can do in the work of digestion, all the rest is easily accomplished by the natural automatic processes of the body.

In the mouth the crushing force of a normal set of teeth is 275 pounds. This remarkable power is given us so that we may thoroughly masticate the hard and firm foods which are so important for proper nutrition. Mastication breaks up the food so as to facilitate the swallowing of it, and to ensure its intimate admixture with the digestive juices, not only within the mouth, but throughout the whole digestive tract. It promotes the flow of saliva and secures due insalivation of the food; it increases the quantity of alkaline saliva passing into the stomach; it stimulates the heart and circulation, and influences the nutrition of the jaws and their appendages by stimulating the local blood and lymph circulation.

All this makes for the health of the teeth. Wherefore it is not surprising to find that those who masticate thoroughly suffer much less from dental caries and its complications than those who are accustomed to bolt their food. Oftentimes a child having a toothache on one side of the jaw will chew his food on the other side, and when both sides ache will bolt his food, causing indigestion.

That the human teeth are degenerating is a well-known fact. The theory of use and disuse of structures is applicable to man; the brain is developing, while the jaws are becoming arrested in development for the benefit of the brain. Prehistoric skulls show us four molar teeth *in situ* in each jaw; now we have three, the distal molar being called the "wisdom-tooth," and we are gradually eliminating that in the coming generation. What does this signify but inefficient mastication and improper choice of foods?

As I have said before, the crushing force of a normal set of teeth is 275 pounds. In an edentulous mouth the masticating force averages about 25 to 30 pounds; with partial dentures and restoration by means of bridges, between 50 and 180 pounds, thus showing the inefficiency of artificial substitutes to perform normal mastication.

* * *

It is a most unfortunate thing for this country that nineitenths of the people have not the knowledge or the energy to protect their teeth, and that only a very small percentage know enough to protect the teeth of their children. There is nothing more idiotic on earth than to see parents worrying about the look of their children's clothes while allowing their teeth, that would protect them all their lives, to go to ruin. The child is taught to wash the hands, to bathe the body; but the human mouth, the very vestibule of life, is left wholly without intelligent care.

It is no uncommon thing for children of five or six years of age and younger, whose mouths present a deplorable spectacle of decayed and missing organs of mastication, to be brought to the dentist with a request for extraction of one or more of the deciduous teeth. It does not seem to occur to the parents that sound teeth are as important to children of tender years as to their seniors. How can the little ones be expected to develop into healthy men and women if they are deprived of sufficient means of triturating their food at the time when good nourishment is more than at any other time a vital necessity?

One of the best ways to bring people to appreciate the value of cleanliness in the mouth is to tell them that they would not sit down to a table to eat with knives and forks that were one-tenth as dirty as their own teeth, while they have these ill-conditioned organs in their mouths all the time.

The neglect of the teeth is perhaps one of the earliest, most immediate, and most far-reaching causes of disease, a fact which alone should urge the advisability of making dental hygiene a matter of public instruction.

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The public investigations conducted abroad during past years demonstrate that the almost incredible condition of children's teeth everywhere is not due solely to neglect, but also to heredity, an additional reason for the timely exercise of hygienic safeguards. Most of the statistics furnished are those of school children, and should therefore have particular significance for us.

Dr. Jessen reports the astonishing fact that out of a total of 100,000 school children from the different German states from 81 to 99 per cent were found to have diseased teeth, and that practically only one per cent had normal, healthy mouths. The examinations of the teeth of the school children of Berlin showed, according to Dr. Ritter, that 90 per cent had defective dentures.

* * *

It was in barbarous Russia that dental investigations were conducted as early as 1879, with the result that 80 per cent of the inhabitants of St. Petersburg were found to have defective or decayed teeth. Is it not an object-lesson for us, the people of Boston, that in 1897 the pedagogical council of the college of the far-distant city of Batoum should have already provided that the pupils' teeth should be regularly examined by dentists? In the higher military schools of Russia dental offices have been established, as they also have in the United States army, where every available means is employed to preserve organs which are there considered of the most vital importance to health. In 1896 Russian dentists went so far as to formally petition the Minister of the Interior to organize a regular dental-hygiene department throughout the empire. A striking proof of the estimate in which teeth are held in Russia was recently furnished by the civil court of St. Petersburg, which awarded the extraordinary sum of $50,000 to a singer for the loss of five teeth in a railway accident. If these things can be done in Russia, why cannot they be done in the United States, where the need is far greater?—C. E. World.

RHEUMATISM

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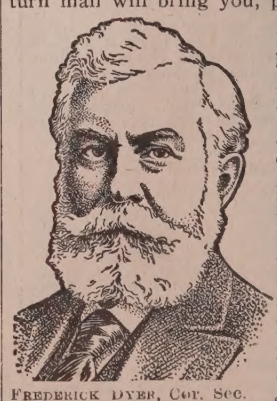

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